TRANSFORMING COMMUNITIES ONE FAMILY AT A TIME:
A MENTOR BASED PROGRAM FOR
BUILDING FAITHFUL FAMILIES

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December, 2012

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ABSTRACT

TRANSFORMING COMMUNITIES ONE FAMILY AT A TIME:

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The Village of Addyston is challenged with low levels of: employment, education, economic stability, and Christian living. The church offers services to families across these areas. This case study compares the number of services used by mentored families versus non-mentored families, and any reported changes in mentored families' behavior and status. The project data suggests the connection of a mentor with the family increases involvement in both secular and Christian activities. The mentored families participating in Christian activities showed positive behavioral change. This qualitative, case study uses objective data combined with self reporting behavioral changes by the mentored families.

ACKNOWLEDGEMENTS

TABLES

ABBREVIATIONS

Addyston UMC   *Addyston United Methodist Church*

CWF   *Centers For Working Families*

NIV   *New International Version*

INTRODUCTION

This case study's data and findings reflect the current research and findings on ways to help transform communities, one family at a time.

Several of the author's family members provided the love and basic needs for her own transformation. The foundation of the support system for transformation was the church, family connections, education, and basic needs (e.g., food, housing, etc.). All of these areas were crucial to her healing and growing in body, mind, and spirit. The author's spiritual growth and the support provided to her were synergistic with the needs in the Village of Addyston. The restoration of the author's life encompassed the basic components which are needed for the restoration of families, and ultimately communities.

God had been actively involved in the author's professional and family life. From the selection of a career at 20 years old, through 30 years of a professional career in information systems, the author grew professionally and spiritually. Stepping into the role of a minister was not planned, or even contemplated. However, in September 2010, the author was introduced to Addyston United Methodist Church. This small group of people taught the author about preaching, church, and reaching out to nonbelievers. Her administrative gifts were highly leveraged in the building improvement efforts, and the formation of the Family Healing Center.

The first chapter outlines the author's ministry focus in the Village of Addyston. Sixty five percent of the population consists of families with children. The 2010 statistics showed a need for faith formation, increased education attainment, and opportunities for higher annual income. Addyston United Methodist Church and the Family Healing Center are focused on strengthening the families by giving access to various classes and resources for economic and spiritual growth.

The second chapter describes the state of the art in this ministry model, including a variety of methods and programs to economically and spiritually strengthen families. Proctor proposes a model for success and transformation of a community in his book, *The Substance of Things Hoped For*. His premise is that both the family structure and education attainment levels must be enhanced and improved to bring about change in the community.[1] Proctor promotes that spiritual renewal along with increasing education in the family structure is the basis for transforming a family, and ultimately the community. The Centers for Working Families indicate that a family is more likely to experience a positive economic outcome (such as paying of debt or buying a car) if the family participated in bundled support services as opposed to participated in one support service. Therefore, the Family Healing Center offers a variety of secular and Christian activities to promote economic and spiritual strengthening of the family. A mentor is assigned in the study to encourage participation in a variety of the activities.

Many business and social support organizations have used and reported positive outcomes when using a mentored relationship. Several documented research studies, such

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[1] Samuel DeWitt Proctor, *The Substance of Things Hoped For: A Memoir of African-American Faith* (New York: Valley Forge, PA: Judson Press, 1999), 8.

as Big Brothers Big Sisters and the Centers for Working Families, emphasize the value of the mentor and participant relationship.[2] Mentored relationships produce higher self esteem, more positive relationships with others, increased social connections, emotional support, access to social services, educational resources, improved employment, and achievement of goals.[3]

Chapter three provides the biblical, historical, and theological foundations for the ministry model. Nehemiah used the reconstruction of the wall around Jerusalem to begin the reconstruction of the city of Jerusalem. The author used participation in The Family Healing Center to bring people together within Addyston UMC; a place to serve and a place to be served. Nehemiah rebuilt the wall by leveraging families living near various reconstruction points to own and build their portion of the wall. As the wall was built, the city was transformed. As the physical transformation took place, the people also came to repentance and experienced changed lives. Both the reconstruction of Jerusalem and the formation of the pentecostal organization was underpinned by the work of the Spirit of God. In these grass root initiatives, people worked together and experienced change in their lives based on obedience and a life in The Word.

Historically and today, the Pentecostals are a growing group of people focused on a personal relationship with Jesus Christ and an emphasis on the Holy Spirit's presence in a person's daily life. Personal faith and the presence of the Holy Spirit are required for transformation of individuals, families, and communities. The Family Healing Center and

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[2] The Annie E. Casey Foundation. "Mentoring as a Family Strengthening Strategy: Brief No. 4," The Annie E. Casey Foundation, http://www.aecf.org/KnowledgeCenter/Publications.aspx?pubguid= {F90840D4-3CAC-4E85-9964-ADD72CB895F0} (accessed February 25 2012), 10.

[3] Cynthia L. Sipe, Ph.D., "Mentoring Programs for Adolescents: A Research Summary," *JOURNAL OF ADOLESCENT HEALTH* 31, (2002), 251-252.

a mentor encourage the same personal relationship and encourage the Holy Spirit's presence in the lives of the participants. Lessons from Nehemiah, historical accounts of the Holy Spirit building a group of people, and the theological study of the work of the Holy Spirit in the realm of Christianity are foundations for the work in this project.

Chapter four gives an overview of the methodology used for the study. The Addyston United Methodist Church formed the Family Healing Center during the past year. As the church updated the building, new education and spiritual classes were offered to the local community. The classes and services offered were based on the statistics available concerning income and education attainment for the community. Services available during the research time frame included a food pantry, GED classes, after school tutoring for grades one through eight, a budgeting class, parenting classes, and faith formation activities. The faith formation activities include adult worship on Sunday morning, KIDS Club held during Sunday morning worship, children faith formation activities, adult bible study, ALPHA sessions, prayer workshop, and healing classes.

The primary role of the mentor is to encourage the families to participate in faith formation and secular activities. This case study measured the participation of family members in both secular and Christian activities when assigned a mentor versus not having a mentor assigned. During the introduction session, the participants set short term and long term goals with their newly assigned mentor. If the participant and mentor were newly introduced, the goal setting session and effort to attain the goals assisted in building a trusted relationship.

Changes and experiences reported by the mentored family are captured using a survey at the beginning and end of the research time frame. The mentored family experiences are compared to mentored research data and experiences from Big Brothers Big Sisters, Family Mentored Research from The Centers for Working Families, and the Family Promise organization. The case study includes the spiritual strengthening of families in addition to the economic strengthening of families by using a Christian mentor to encourage participation in both secular and Christian activities.

Chapter five outlines the field study completed during the research time frame. Six families began participation in the Mentor program; however, only five participated and completed the survey at the end of the research time frame. The mentored families consisted of eight adults and eight children. The non-mentored individuals totaled eight adults. Despite being invited, children of the non-mentored individuals did not participate in any of the activities. Both the mentored and non-mentored families and individuals were residents of the Village of Addyston or participants in activities at the Addyston United Methodist Church. All families and individuals were part of an economically challenged area, similar to the Village of Addyston (approximately $21,781 income per capita) .

The data collected suggests that having a mentor assigned to a family results in more participation in both secular and Christian activities. The data for all family members invited to all activities (secular and Christian) shows the mentored family members participated 300 percent more than non-mentored family members. The data for adult only participation for all activities (secular and Christian) shows the mentored

family adults participated 25 percent more than non-mentored family adults. The Family

for Working Families research study shows that families participating in bundled

activities (education, finance classes, etc.) have an increased probability of experiencing a

positive economic outcome such as buying a car, paying off debt, or increased wages.[4]

The data in this study suggests that assigning a mentor encourages participation across a

more diverse set of activities. The mentored families participated in a wider set of

activities whereas the non-mentored families participated in only the GED classes and

three instances of parenting classes.

This study's data reflects the same findings as The Center For Working Families.

Positive outcomes were experienced by all five mentored families during the research

time frame. Five out of six mentored families completed the survey at the end of the

project. Of the mentored families completing the survey, five out of five families

experienced the following:

- felt the mentor program was working,

- felt the mentor program resulted in them being more involved in both secular and

  Christian activities,

- felt they were making progress on the goals they set in the program,

- felt the program made them feel better about themselves and their families,

- and experienced a change in themselves or their families during the research time

  frame.

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[4] The Annie E. Casey Foundation. "An Integrated Approach to Fostering Family Economic
Success: How Three Model Sites Are Implementing the Center for Working Families Approach," The
Annie E. Casey Foundation, http://www.aecf.org/OurApproach/StrengtheningFamilies.aspx (accessed July
25 2011), 4-5.

Four out of five mentored families stated they felt the mentor program and church provided healthy social connections, and they made a positive change in their behavior based on a secular or Christian class, such as being more conservative with money, praying, arguing less with others, or reducing conflict in the home. Three out of five mentored families felt the mentor program provided someone they could call when needing a person with which to speak, gave them emotional support, or resulted in less anger, frustration, depression, or anxiety.

Although personal invitations to the activities were extended to both mentored and non-mentored families by the pastor, friends of the families, and other church members, the data shows significant participation of the mentored family members in Christian activities versus non-mentored families. Zero non-mentored adults or family members participated in the Christian activities.

Chapter six provides a summary of the study, the author's reflections, and recommendations for further research. There are many opportunities for future studies concerning effective centers to support families and the role of the mentor in working with families. Further research could be focused on increasing the length of the current study, examining how mentors can directly impact Christian formation, developing an optimum time together for a mentor and participant, the best criteria for matching mentors and participants, studying effective activities to help mentors and participants build a trusted relationship, successful marketing and communication techniques, and ways to build social interaction amongst the group of mentors and participants.

Nehemiah imports the greatest lesson to all serving in ministry: start praying and don't stop. It is only through the grace of the Holy Spirit that these families participated

and experienced the positive outcomes documented within. Although this study does not encompass prayer in the formation or monitoring of the program, it seems impossible to attain these results without it.

This project left the author in awe of the role the Holy Spirit plays in the work of transformation. Hearts turn warm and people seem to change in the midst of conversations. Neither time nor breadth of the work impede the transcendence of the Spirit transforming communities or individuals. The Holy Spirit is the source of each and every amen.

CHAPTER ONE

MINISTRY FOCUS

Some people experience ninety years of wandering in the wilderness, and some twenty or less. The author's life reflects a similar story to others. There is little difference between current human behavior, and the people depicted in biblical stories. Although the actual events and culture may be different, many of today's transformations from sin to following God's light are reflected in the Bible. The diverse sins and blessings experienced by those walking the earth for the past 4000 years are remarkably similar.

The author's faith formation and Christian journey was most influenced by a Roman Catholic education, family, and crisis situations. These influences and situations seem to closely align with the areas learners reported as the major themes in their spiritual journeys as outlined by Rogers.[5] Proctor proposes that the family unit is the basis for spreading the Good News and stabilizing our world.[6] Wise people, formal education, family structure, and role modeling were critical foundations for the writer's own Christian formation. Personal experience of interacting with God in daily life and crisis situations stimulated a personal relationship with God in the journey through the wilderness.

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[5] Donald B. Rogers, Jacqueline J. Nowak. "In Praise of Learning," http://donaldbrogers.com/inpraiseoflearning.pdf (accessed October 25 2010), 7.

[6] Proctor, 205-206.

The author is the youngest of seven children raised by a traditional Roman Catholic couple. All of the children attended Catholic schools which integrated religious lessons from grade one through twelve. The parents demonstrated Christian behaviors and life in the home, including prayer, discussion about faith, and having a personal relationship with God. In general, the family was very loving and functional in many ways. The author's spiritual journey and life experiences have shown that a life in Jesus Christ and The Word will be a changed life. Wholeness and healing is comprehensive across body, mind and spirit. If the spirit is ailing, fixes for the body or mind will only be a bandaid on a severe wound. The combined healing of spirit, body, and mind provides wrapped bandages of love, which results in changed hearts and lives.

Several of the author's family members provided the love and needs for her healing in spirit, mind, and body. The foundation of this support system for healing is the church, family connections, education, and basic needs (e.g., food, housing, etc.). All of these areas were crucial to her healing and growing in body, mind, and spirit. The author's spiritual growth and the support provided to her were synergistic with the needs in the Village of Addyston. The restoration of author's life encompassed the basic components which are needed for the restoration of families, and ultimately communities.

God had been actively involved in the author's professional and family life. From the selection of a career at twenty years old, through thirty years of a professional career in information systems, the author grew professionally and spiritually. Stepping into the role of a minister was not planned, or even contemplated. However, in September 2010, the author was introduced to Addyston United Methodist Church. This small group of

people taught the author about preaching, church, and reaching out to nonbelievers. Her administrative gifts were highly leveraged in the building improvement efforts, and the formation of the Family Healing Center.

Nehemiah, specifically chapters one through seven, discusses the restoration of Jerusalem. This text focuses on the rebuilding of the wall; however, Jerusalem's restoration effort was a much broader process. Nehemiah's efforts resulted in the restoration of the community, and the people. During the process Nehemiah fed the poor and provided basic needs for the Israelites. Central to the restoration of the people is the reading of The Word by Ezra. After the reading of scripture, the Israelites repented and committed to living a life of obedience. The process of restoration recorded in Nehemiah contains the same components needed for restoring an individual, family, or a community. Involvement in both Christian and secular activities produced positive change and healing for the participants' bodies, minds, and spirits.

Proctor proposes a model for success and transformation of a community in his book, *The Substance of Things Hoped For*. His premise is that both the family structure and education attainment levels must be enhanced and improved to bring about change in the community.[7] In addition to the family support systems and education, Proctor proposes that a Christian journey will ultimately result in the transformation needed to change families one at a time.[8]

The people in the Village of Addyston are in need of family support, spiritual revival, education, and other basic needs. The seven churches located in the Village of

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[7] Ibid. 8.

[8] Ibid.

Addyston mostly draw from people outside the community. Less than 30 percent of the people residing in the Village of Addyston attend religious services, feel their faith is important in their lives, or watch religious television programs.[9] The remaining 70 percent of the population have not sought the benefit that results from a personal relationship with Jesus Christ and the Holy Spirit's involvement in their daily lives. Addyston United Methodist Church and The Family Healing Center are centrally located to provide spiritual growth, family support, and educational services resulting in family and community transformation.

Community Population and Household Trends

The population in The Village of Addyston is approximately 938 people and 348 households. The average size of the household is 2.7, slightly more than the State of Ohio average of 2.6. The number of families is 254. Many of the families participating in the Addyston UMC programs have three to six children. The number of families increased slightly since 2000 and is expected to level off in 2015.[10]

Community and Children Age Trends

The average age in Addyston Village is 36.5. The average age has been steadily growing since 1990, and will continue to increase through 2015 to approximately 37.7. The village's average age is slightly lower that the average age in the State of Ohio. Of the 938 people in the village, 60 children, or 6.4 percent are children age zero to four, are

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[9] *Executiveinsite for Addyston Village*, (http://www.missioninsite.com/: MissionInsite, 2010), 15.

[10] *Fullinsite for Addyston Village*, (http://www.missioninsite.com/: MissionInsite, 2010), 1-3.

categorized as before formal schooling. One hundred seventy five children, youth and

teenagers (ages five to 19) make up 18.7 percent of the population. One hundred seven

young adults, or 11.4 percent of the population (ages 20 to 24), are in college or starting

their career. One hundred twenty three people, or 13.1 percent, are ages 25 to 34 consist

of singles and young families. Two hundred and sixty two men and women, or 27.9

percent of the population, are between the ages of 35 and 54.[11]

Families with children make up nearly 65 percent of the population. The family

members range in age zero to age 54.[12]

The analysis of school aged children show where current and future programs can

be leveraged most in the community.

Table 1. Number of school aged children, Village of Addyston[13]

Age Group	2010 Number of Children	2010 Percentage	2015 Number of Children	2015 Percentage
Age 5 - 9	50	29.8%	54	41.5%
Age 10 - 14	54	32.1%	43	33.1%
Age 15 - 18	64	38.1%	33	25.4%

Of the households with children under 18 years of age, 58 percent are married

couples and 42 percent are single parent homes. The current trend is a decrease in

married couple homes and an increase in single parent homes. Compared to the State of

Ohio the percentage of single parent homes in the community is 14 percent greater.[14]

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[11] Ibid., 2-4.

[12] Ibid., 9.

[13] Ibid., 2.

[14] Ibid., 4.

Community Household Income & Employment Trends

The Village of Addyston average household income is $59,979. It is projected to

grow by 4.1 percent to $62,412. The estimated per capita income is $21,781 and is

projected to grow by 6.3 percent. The percentage of households by income level is

detailed in table 2.[15] The income in the table is also compared to the adjacent

neighborhood. The adjacent neighborhood has the opposite income and education levels.

This group of people will be leveraged as partners, mentors, and volunteers for programs

sponsored by The Family Healing Center.

Table 2. Households by income level, Village of Addyston

Household Income	2010 Percentage Addyston Village	2010 Percentage Adjacent Neighborhood
Less than $10,000	6.6%	0.6%
$10,000 - $14,999	6.0%	0.2%
$15,000 - $24,999	12.6%	1.8%
$25,000 - $34,999	11.2%	1.6%
$35,000 - $49,999	18.7%	5.2%
$50,000 - $74,999	21.8%	9.7%
$75,000 - $99,999	11.2%	17.6%
$100,000 - $149,999	8.6%	36.7%
$150,000 - $199,999	1.7%	16.7%
$200,000 or more	1.4%	10.2%

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[15] Ibid., 7.

Community Adult Educational Attainment

Adults in the Addyston community are in need of community assistance to earn

higher education status. Over 30 percent of the total population compared to 16.5 percent

of the State of Ohio population have not completed high school. Approximately 44

percent graduated from high school, or completed a GED. Approximately 12 percent in

the community compared to nearly 20 percent in the State of Ohio began college,

however did not complete a degree. Only 5.9 percent of the community completed a

bachelors degree compared to 14.2 percent of the State of Ohio population. In addition,

only 2.5% of the community completed a graduate or professional school degree as

compared to 7.6% of the State of Ohio population. The following table shows the

educational attainment compared to the State of Ohio population.[16]

Table 3. Education attainment Village of Addyston and State of Ohio

Education Attainment Age 25+	2010 Percentage Village of Addyston	2010 Percentage State of Ohio
Less than ninth grade	9.9%	4.4%
Some high school, no diploma	20.8%	12.1%
High school graduate or GED	44.5%	35.8%
Some college, no degree	11.9%	19.9%
Associate degree	4.5%	6.0%
Bachelors degree	5.9%	14.2%
Graduate or professional degree	2.5%	7.6%

[16] *Executiveinsite for Addyston Village*, 11.

Community and State of Ohio Employment

Over 25 percent of the community population is employed in construction and building maintenance or cleaning. With the recent economic changes in the United States and locally, a significant number of individuals are searching for odd jobs and remodeling contracts. Sixty five percent of the households are a mix of lower income individuals, families, and single parents having low wage jobs in construction, production transportation, and production specialty.[17]

Addyston United Methodist Church

Addyston United Methodist Church, also referenced as Addyston UMC, is located in the center of Addyston Village. The village is approximately twenty miles west of downtown Cincinnati, Ohio. In the fall of 2010, there were approximately twenty people attending worship on a given Sunday. The worshipers consisted of a handful of families and several individuals. The ages of the attendees range from fifteen to over eighty years old.

The congregation felt like and acted like a large family. Everyone pitched in to help with the management of the church. Mission and outreach activities were often sponsored by the ladies group. Nearly everyone participated in the activity of the day. For example, 50 percent of the church worked on packaging school bags for the poor after Sunday worship. Today the congregation consists of 16 children an 38 adults. Some of the local children attend KIDS Club on Sunday morning without their parents. Fifty

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[17] *Fullinsite for Addyston Village*, 16-17.

percent of the children attend with their parents. The atmosphere is casual and friendly.

There are two Sunday morning services, a traditional service at 10:00 AM, and a

contemporary service at 11:15 AM. Once per month an all church service and fellowship

dinner reconnect worshipers in a family atmosphere.

The Addyston UMC building is located in the center of Addyston across from city

hall and the police station. The address is 218 Main Street which is situated on the

primary street running through the village. The building is a large, white wood building

and is rather prominent in the area. Reference Appendix A for a map of Addyston, church

location, and further detail concerning the church building.

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The Addyston UMC Family Healing Center

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This ministry model focuses on economic strengthening, increasing education,

and faith formation of the family. The Family Healing Center provides the services and

program for the family with the use of a mentor to encourage participation and

involvement in both Christian and secular services.

The Family Healing Center is focused on providing activities to develop faith,

increase education, support the raising of children, and economically strengthen the

family unit. Sometimes these needs are as basic as the provision of food. The

combination of after school Christian activities and tutoring programs provide the basis

of both Christian formation and educational development for children. The Family

Healing Center offers adult programs and services needed to encourage further education

and personal growth to strengthen the economic position of the family. The mentor and

Christian formation classes provide the back bone of the family structure needed for adults and families to grow in personal faith. By offering the combination of a family support system, educational opportunities, and the saving power of Jesus Christ, we are able to move the mountain of change required to transform families one at a time.

The Family Healing Center focuses on providing a comprehensive set of services to families in the local community. The needs of the community drove the initial services offered from the center. In the case of The Village of Addyston, education levels drove the initial service offerings for tutoring children and GED classes for adults. For the provision of food, The Addyston UMC Food Pantry offered food one time per month during the research timeframe. A Money Made Easy Budgeting class, parenting classes (The Discipline Solution and Conflict Resolution in the Home), GED Classes, reading tutoring for grades one through four, and homework club for grades five through eight were available during the research time frame. A variety of Christian activities were also offered such as the Alpha sessions, prayer workshop, healing classes, adult bible study, men's bible study, Sunday morning worship, and Sunday school for kids (KIDS Club).

In summary, the Family Healing Center gives access to a number of different programs, including:

- Christian formation encouraging parents and teenagers/youth/children to participate in worship on Sunday, Christian and bible classes, as well as fellowship with other Christians.

• Education and employment advancement to help the family access educational

programs and improve career and job opportunities (e.g., GED, reading tutoring grades

one through four, and homework club grades five through eight).

• Economic strengthening and personal development to support the family during times

    of personal or social stress and to provide guidance for decision making (e.g., finance

    and budgeting classes and parenting classes).

   Reference Appendix B for the diagram and list of services offered by The Family

Healing Center.

Mentors as Christian Models

   The goal of the Family Healing Center is to facilitate opportunities for families to

accept Jesus Christ in their lives and economically strengthen their life styles by pairing

them with volunteer mentors. The mentors were trained to offer practical support, ignite

faith formation with involvement in Christian activities, encourage involvement in the

family center's services and programs, as well as guide the families toward resources as

needed. The mentors build a long term relationship while helping a family define and set

both short term and long term goals. Mentors assisted participants with developing

resource goals that support personal and family stability as well as long term

advancement. Each participant filled out a resource inventory that identified their current

resource strengths and needs; reference the resource inventory and goal template in

Appendix D.

Based on results of the resource inventory, family goals were identified in one or more of the following areas:

1. employment

2. education

3. time management

4. childcare

5. transportation

6. housing

7. finance, budgeting 101

8. conflict resolution

9. faith and spiritual journey

The mentor's first task was to build a relationship while helping the participant set goals in one or more of the above areas. By setting goals, the participant was guided by the mentor into attending the activities and classes offered by The Family Healing Center. The primary on going role of the mentor was to encourage the participant in attending the Family Healing Center's classes and activities. Once involved and engaged in the activities, the author was hopeful the participant would be strengthened spiritually, personally, or economically.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

The ministry model is focused on transforming families through the demonstration of Christian behavior, providing an environment to explore Christian beliefs, and secular services to strengthen the family economically. Christian formation and economic strengthening is best rooted in the structure of the family. The Family Healing Center offers services to economically strengthen the family, give practical family support, further adult and children education, and nurture faith development. A mentor is assigned to encourage involvement in the center's secular and Christian activities. These activities are designed to give practical advise and make suggestions for positive changes in behavior. The state of the art knowledge, experience, and programs are discussed below.

Formation, the Root of Transformation

Christian education is a lifelong process; a lifelong pattern of learning by absorbing the environment.[18] In the book, *In Praise of Learning,* the author emphasizes the critical nature of the learning environment. "Adults learn from the feeling of the atmosphere and aroma of the climate. Learner are shaped and molded more often than

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[18] Rogers, 8.

they are taught."[19] Forming the person into a Christian is the goal; not just instructing

someone. This formation is shaped by the people demonstrating the Christian behavior

we are called to follow and experience in our daily lives.

Lead and teach by example are part of the overall characteristics of the learning

environment. To have a caring and loving environment is the actualization of the teacher

caring and loving all others in the room. If you want others to trust someone, trust must

be demonstrated to them first. If you want others to show up or be on time, being on time

must be demonstrated to them. If you want others to be patient and demonstrate

Christian characteristics, patience and the Christian characteristics must be demonstrated

to them first. Children and adult learners repeat what they see, not what is said.

Jesus demonstrated teaching by example best. His unconditional love for

humankind is alive in the stories of the Bible, and his ultimate sacrifice is a

demonstration of that love. During his ministry, Jesus demonstrated what he taught, such

as love, compassion, patience, and goodness.

> His heavy reliance on figurative utterances suggests that moral guidance requires
> more general guideposts, and that moral sensitivity is not gained primarily
> through exhortation (proclamation using words), but through the thoughtful
> internalization of proverbs, examples, and cases, the analysis of which opens up a
> process of moral reflection that guides conduct in a less determined manner.[20]

Since the majority of the community is in need of faith formation, and is

characterized as in phase one or two of Fowler's stages of faith, it is important to give

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[19] Ibid., 7.

[20] Nicholas C. Burbules. "Jesus as a Teacher," University of Illinois, Urbana/Champaign, http://faculty.ed.uiuc.edu/burbules/papers/jesus.htm (accessed April 29, 2012 2012),

them room to voice doubt, struggle with faith, and conflict regarding their faith.[21] The

Alpha program is designed and well accepted as a curriculum to help individuals in the

midst of searching for the meaning of life and struggling with belief and doubt. The

ALPHA curriculum was offered during the research time frame along with basic prayer

and healing classes.

The Family Structure

Since a significant amount of formation occurs as a child or as a parent raising a

child, transformation of the family has the opportunity to impact transformation of the

community. Formation of the family in Christian values, principles, and faith result in

transformation across all members and gives greater sticking power to the individual.

Thompson talks about the family as the most fundamental spiritual community.

Children learn what they live, not what they are told.[22] For Thompson, the family is the

forming center where life is lived, and what is lived in this center is what comes out of

the child that has grown up in the family.

The family unit is the the primary component responsible for the formation of

faith which has been passed down by our Jewish heritage. The passover meal is one of

the most important celebrations in the Jewish religion; it is done with the family and

celebrated in the home. Jesus explicitly strengthened the family through his actions,

sermons, and teachings. He made himself accessible to all those in need, in particular to

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[21] James W. Fowler, *Stages of Faith : The Psychology of Human Development and the Quest for Meaning*, 1st ed. (San Francisco: Harper & Row, 1981), 296.

[22] Marjorie J. Thompson, *Family, the Forming Center*, Rev. and expanded. ed. (Nashville: Upper Room Books, 1996), 22.

children. He blessed children, supported them, and portrayed them as models of faith and humility.[23]

Transformation in the community starts with the integration of the family unit into the basic community to be served by the church. However, the shapes and sizes of the family unit has changed considerably over the past twenty years. Divorce and subsequent extended families place new demands on the social support systems. Grandparents, multiple sets of parents, and step brothers and sisters often complicate the delivery of support to the family unit. Extended families and a variety of roles as defined by Kornfeld give insight to the support to provide from the local church.[24] The *Christian Educator's Handbook on Family Life Education* gives many of the areas blended families need information and support; including loss, managing conflict, discipline techniques, respecting others, dealing with anger, personality patterns, and faith development.[25]

Centers For Working Families

Although churches and many not for profit organizations attack the specific issue of education, food, and job skill improvement on an individual basis, the approach provided by the Centers for Working Families is the most comprehensive and effective at this time. The Annie E. Casey Foundation developed the Centers for Working Families®, CWF, concept as a response to the challenges facing low income, working adults and

[23] Richard S. Hess and M. Daniel Carroll R, *Family in the Bible : Exploring Customs, Culture, and Context* (Grand Rapids, Mich.: Baker Academic, 2003), 126.

[24] Margaret Zipse Kornfeld and Blanton-Peale Graduate Institute., *Cultivating Wholeness : A Guide to Care and Counseling in Faith Communities* (New York: Continuum, 1998), 320.

[25] Kenneth O. Gangel and Jim Wilhoit, *The Christian Educator's Handbook on Family Life Education* (Grand Rapids, Mich.: BakerBooks, 1996), 26.

their families. Built on years of experience in the field, the CWF approach acknowledges

the problems faced by low income families who must navigate a fragmented system to

obtain critically needed work supporting services and benefits.[26]

The Center for Working Families and other organizations have shown that there

are better outcomes when providing more comprehensive services to a family or

individual.[27] These studies show families have better outcomes when they receive

bundled services including employment services (e.g., job readiness, job placement,

occupational and skills training, education, and career advancement), financial services

(e.g., budget workshops, one on one counseling, and reasonably priced financial

services), and other local community services needed to support change in the family and

the community.

Specifically the research contained in the Center For Working Families service

integration study states:

> 1. Clients that received bundled services are three to four times more likely to achieve a major economic outcomes (such as stayed employed, earning a vocational certificate or associate's degree or purchasing a car) than clients receiving only one type of service.
> 2. Those who received high intensity bundled services (more intensive support services) were five times more likely to achieve a major economic outcome than clients who received a nonbundled assistance.[28]

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[26] The Annie E. Casey Foundation, "An Integrated Approach to Fostering Family Economic Success: How Three Model Sites Are Implementing the Center for Working Families Approach", 2.

[27] Ibid., 4-5.

[28] Molly Giesen-Fields, Hoffman, Lindsay A., Moore, Vera A., Rodriquez, Linda M. "Service Integration: Delivering Economic Strengthening Services to Low Wage Workers," http://www.seedco.org/service-integration-delivering-economic-strengthening-services-to-low-wage-workers/ (accessed September 18 2011), 10.

An Integrated Approach to Fostering Family Economic Success: How Three

Model Sites are Implementing the Center for Working Families Approach states the

following outcomes for each case study.

St. Louis MET Center, CWF services

1. Eighty six percent of clients who received bundled services achieved a short
term economic outcome such as getting a job, compared to 12 percent for those
who did not receive bundled services.
2. Eighteen percent of clients who received bundled services achieved a major
economic outcome compared to five percent who received only one service.
3. The most common economic outcomes were staying in a job for an extended
period, completing a skills training program or purchasing a home.[29]

Bon Secours, CWF services

1. Twenty seven percent of clients who received bundled services achieved a short
term economic outcome such as getting a job, compared to 21 percent for those
who did not receive bundled services.
2. Twenty five percent of clients who received bundled services achieved a major
economic outcome compared to eight percent who received only one service.
3. The most common economic outcomes were staying in a job for an extended
period, advancing to a better paying job or purchasing a home.[30]

Central New Mexico Community College, CWF services

1. Sixty one percent of clients who received bundled services achieved a short
term economic outcome such as getting a job, compared to 16 percent for those
who did not receive bundled services.
2. Twenty percent of clients who received bundled services achieved a major
economic outcome compared to five percent who received only one service.
3. The most common economic outcomes were obtaining a training certificate,
receiving a GED, or an associate's degree.[31]

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[29] The Annie E. Casey Foundation, "An Integrated Approach to Fostering Family Economic
Success: How Three Model Sites Are Implementing the Center for Working Families Approach", 7.

[30] Ibid., 10.

[31] Ibid., 12-13.

Mentors Impact Change

In the author's role as pastor in The Village of Addyston, it became painfully apparent that new believers needed a Christian mentor. It was simply impossible for one person, the pastor, to build relationships with all of the new believers and encourage them in their climb of the mountain of life. Biehl uses the climb of the the mountain of life in his book, *Mentoring*, to show that on a clear day the climb of a mountain may be just perfect. But when a storm comes a long, someone else on a near by ledge may be very helpful in surviving the storm.[32] Biehl's definition of a mentor is the simplest and most straightforward for this particular study, a relationship that lasts.

The mentor role is fundamentally based on building a relationship. The relationship is rooted in showing or demonstrating the love of God. In understanding a relationship with God, it is important to remember God is love. Augustine purports that there is a correlation between the life of faith and the conditions of human existence. He states "'Give me a lover' and 'he will know what I mean'; for one who is in love knows that in the act of surrender he finds his greatest freedom."[33] In finding the love of God we find our greatest freedom in life. Since Christian development is most impacted when witnessing the love of God (e.g., Christian behaviors, peace, patience, goodness, kindness), then the most important role assumed by the mentor is to demonstrate the love of God so the participating family can see and understand it.

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[32] Bobb Biehl, *Mentoring : Confidence in Finding a Mentor and Becoming One* (Nashville, Tenn.: Broadman & Holman Publishers, 1996), 80.

[33] James Forsyth, *Faith and Human Transformation : A Dialogue between Psychology and Theology* (Lanham, Md.: University Press of America, 1997), 125.

The researcher researched different mentoring programs and the associated studies documenting the impact of having a mentor. Articles, case studies, and research are abundant in the area of mentoring. Many youth programs and business mentor programs have shown positive results in behavior, academics, on the job training, and overall healthier lifestyles. Two specific studies show results from youth programs with mentors: Big Brother Big Sister and Career Beginnings.

> A review of the findings from all these studies suggests that mentoring does have important benefits for the youth who participate in these programs. The BBBS evaluation provides the most conclusive and wide ranging evidence that one on one mentoring alone can make a difference in the lives of youth. During the study period, Little Brothers and Little Sisters were 46 percent less likely than their control group counterparts to initiate drug use and 27 percent less likely to initiate alcohol use. They were less likely to hit someone, and they skipped only half as many days of school as control youth. The participating youth felt more competent about their ability to do well in school and received slightly higher grades by the end of the study. They also reported more positive relationships with their friends and parents. These results were sustained for both boys and girls and across races.[34]
> The Career Beginnings and SAS evaluations both addressed the effectiveness of broader, academically oriented programs that include one on one mentoring as one component among a range of services offered to high school students, including academic support; assistance with college applications; and, in the case of SAS, financial support for college expenses. Students participating in SAS improved their academic performance. They earned higher grade point averages in 10th and 11th (but not 12th) grades than students in the comparison group, and they were more likely to participate in college preparatory activities. Participants in both programs were more likely to attend college during the first year following high school graduation than nonparticipants. In addition, length of stay in college increased for Career Beginnings students.[35]

When looking back into the foundations of Christianity it became apparent that the first mentor we can study is Jesus, himself. Warrington portrays "Jesus as a unique

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[34] Sipe. 251-252.

[35] Ibid., 252.

mentor" by the very nature of his calling the disciples and spending years with them

teaching them.[36] Jesus chooses his disciples and teaches them during his ministry on

earth. The characteristics and behaviors are both modeled and taught by Jesus . These

Kingdom characteristics include forgiveness, obedience, faithfulness, trust, service,

mercy, sacrifice, relationships, love, humility, giving, spiritual disciplines, and prayer.[37]

After years of walking side by side with his disciples, talking with them, loving them and

guiding them, Jesus gives his last instruction in Matthew.

> Matt. 28:19-20 (New International Version, NIV)
> Therefore go and make disciples of all nations, baptizing them in the name of
> the Father and of the Son and of the Holy Spirit, and teaching them to obey
> everything I have commanded you. And surely I am with you always, to the very
> end of the age.

The Centers For Working Families studied mentor programs as a family

strengthening strategy. The write up stated:

> An important premise of most family mentoring programs surveyed for this brief
> is that every family has strengths that, if nurtured, can help the family make
> sustainable change, bringing them closer to stability and self reliance. Such
> programs employ an empowerment approach to help families work toward such
> goals as improving their financial situation, seeking employment, improving and
> applying parenting skills, repaying old debts, and improving their formal
> education.[38]

The study also showed that family mentoring programs generally address the

following barriers facing families struggling with poverty: isolation and a lack of social

connectedness, absence of emotional support, difficulty accessing services and

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[36] Keith Warrington, *Discovering Jesus in the New Testament* (Peabody, Mass.: Hendrickson Publishers, 2009), 23.

[37] Ibid., 24-25.

[38] The Annie E. Casey Foundation, "Mentoring as a Family Strengthening Strategy: Brief No. 4", 10.

maneuvering through the social service system, and social, economic and other stressors

that make self sufficiency challenging, including illiteracy, teen parenthood, limited

education and job skills, inadequate or unstable housing, lack of transportation and child

care, and low self esteem.[39]

Three family mentoring projects were evaluated in the above study. The Salvation

Army Project Break Through initiative provided mentors and social workers to help

participants develop plans to attain goals, advocate for the family within the community,

and help the family become better connected to the community. Families set their own

goals and determine the pace at which they will work.[40] The Family Promise organization

has a Family Mentoring Program in which they help a family define and set goals, review

their progress, assist with education, teach parenting skills, help with employment, and

provide other practical needs.[41] The Family Promise website has several quotes from

participating families regarding their mentor experience:

> 9. My mentor helped me see I really was making progress! She didn't give up on
> me when I wanted to give up on myself.
> 10. I didn't think I could pass the job certification test but my mentor insists I can
> do it and helps me study. I'm now almost there!
> 11. It was painful to face my financial situation, but together we worked through
> it. Now I have a plan to work out of this hole and the future looks brighter.[42]

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[39] Ibid., 10.

[40] Ibid., 11.

[41] Ibid., 11.

[42] Family Promise. Family Promise, http://www.familypromise.org/family-mentoring-what-people-are-saying (accessed May 17 2012), 1.

The CWF Family Mentoring study offered several recommendations for a family

mentoring program including:

> 1. Develop client driven programs that are rooted in the needs of the family. Families should play the lead role in setting personal goals and developing strategies for achieving these goals. Programs should be flexible enough to support the family in identifying their needs and charting their own course for self sufficiency.
> 2. Create opportunities for families to network and support one another. Family support and networking groups can help reduce isolation and connect families to one another.
> 3. Develop partnerships with community agencies, institutions and service providers to extend valued support and services to families.
> 4. Develop a clear set of criteria for program success and outcome measures.[43]

Based on on The Centers For Working Families study of family mentoring

programs, proven Youth and High Risk Mentoring programs, and Jesus as our example,

this mentoring initiative is intended to provide a Christian support system for families in

economically challenged communities. The premise of family strengthening is that

children do well when cared for by supportive families, which, in turn, do better when

they live in vital and supportive communities. By enhancing connections within families

and between families and the institutions and resources that are available, children and

their families will improve their overall quality of life.

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[43] The Annie E. Casey Foundation, "Mentoring as a Family Strengthening Strategy: Brief No. 4", 12.

CHAPTER THREE

THEORETICAL FOUNDATION

This section discusses the theological foundation for the research project. Part one contains the biblical foundation and exegesis of select texts from Nehemiah chapters one through seven and the integration of Paul's letter to the Corinthians, specifically 1 Cor. 9:24-29. Both Nehemiah and the letter to the Corinthians support and show how God uses people ignited by the Holy Spirit with specific purpose to restore communities by transforming one individual or family at a time. Nehemiah's administration gifts pulled people together to rebuild the wall around Jerusalem. As people worked together and read the Word, they also grew in faith together. The author's administrative gifts are used to build The Family Healing Center, coordinate the Christian mentors and participants, and analyze the data. Paul used letters to encourage believers to grow in faith. In this project, the Christian mentor encourages both faith and secular development resulting in the family running the Christian race and ultimately claiming victory.

Part two describes the historical evolution and formation of a new religious affiliation, the Pentecostals, whose theology is centered on the Holy Spirit. It is during this time that the full healing and restoration power of the Holy Spirit shines through people that reach out in faith. Through this group of people the Holy Spirit is experienced intently and intensely in an individual's life. The personal commitment to a life based on

Jesus Christ and a life in the Spirit are the building blocks of this entire religious group. It is by having participants in the research project engage in Christian activities that ultimately an individual claims personal faith in Jesus Christ, lives in the Spirit, and experiences behavioral changes based on spiritual growth.

The third part highlights the following theological foundations: God in trinity form, the creation of humankind in God's image, exposing the depravity of the human state, the consequence of this sinful state, the presence and power of the Holy Spirit in a person's life, Baptism, the church as a home for a community of believers, and transformation of a person filled with the Spirit. Transformation takes place as a life begins and grows to reflect the light of God. This section describes the theology that underpins the restoration movement and places the Holy Spirit at the center of the work needed to complete individual, family, and community restoration. This type of transformation is exhibited in reconstruction theology. Specifically, reconstruction theology consists of the transformation and rebuilding of communities.

It is the author's premise that family and community restoration requires a combination of the following: administration and leadership skills demonstrated by Nehemiah and Paul, the individual proclamation of faith in Jesus Christ to grow the body of Christ, and the out pouring of the Holy Spirit on the family and community to be transformed.

Biblical Foundation

Introduction

Paul and Nehemiah are two of the greatest leaders inspired and fueled by God to do God's will. Nehemiah gives us lessons in leading the restoration of a city and community of believers. Paul gives us lessons in leading the restoration of individuals and building communities of believers. Both show us the leadership qualities of creating a vision, motivating with purpose, organizing people, and using the culture and/or technology available for God's purpose and will.

Nehemiah uses the project of rebuilding the wall around Jerusalem as a first step to unite a community and ultimately transform that community. Although this is only one step of the restoration of Jerusalem, it is significant because it unites people with purpose. Paul uses letters to augment his travels and personal encounters with the people in the cities that form the early church. This technology allows Paul to move beyond the physical limitations of not being present amongst them. His letters reach thousands of people during his day and ultimately make a difference in all generations to come.

This document contains a detailed exegesis on a series of texts pertinent to building the wall in Nehemiah, chapters one through seven. The analysis highlights the lessons in leadership Nehemiah gives us as he first conceives of the project, works through the various oppositions and obstacles placed in his path, as well as the completion of the wall.

Paul's summary of his focus and mission of his work stated in 1 Cor. 9:24-29, compliments the lessons in leadership by Nehemiah and helps guide us in our work and leadership in the community.

The Scripture Texts From Nehemiah

The following scripture texts highlights Nehemiah's leadership and work in rebuilding the wall.

> Neh. 1:4 (New International Version, NIV)
> When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven.
> Neh. 2:7-8 (NIV)
> I also said to him, "If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe conduct until I arrive in Judah? And may I have a letter to Asaph, keeper of the royal park, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?" And because the gracious hand of my God was on me, the king granted my requests.
> Neh. 2:13 (NIV)
> By night I went out through the Valley Gate toward the Jackal Well and the Dung Gate, examining the walls of Jerusalem, which had been broken down, and its gates, which had been destroyed by fire.
> Neh. 2:17-18 (NIV)
> Then I said to them, "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace." I also told them about the gracious hand of my God upon me and what the king had said to me.
> They replied, "Let us start rebuilding." So they began this good work.
> Neh. 4:4 (NIV)
> Hear us, our God, for we are despised. Turn their insults back on their own heads. Give them over as plunder in a land of captivity.
> Neh. 4:6 (NIV)
> So we rebuilt the wall till all of it reached half its height, for the people worked with all their heart.

Neh. 6:9 (NIV)

They were all trying to frighten us, thinking, "Their hands will get too weak for the work, and it will not be completed." But I prayed, "Now strengthen my hands."

Neh. 7:1-2 (NIV)

After the wall had been rebuilt and I had set the doors in place, the gatekeepers, the musicians and the Levites were appointed. I put in charge of Jerusalem my brother Hanani, along with Hananiah the commander of the citadel, because he was a man of integrity and feared God more than most people do.

Neh. 7:4-6 (NIV)

Now the city was large and spacious, but there were few people in it, and the houses had not yet been rebuilt. So my God put it into my heart to assemble the nobles, the officials and the common people for registration by families. I found the genealogical record of those who had been the first to return. This is what I found written there:

These are the people of the province who came up from the captivity of the exiles whom Nebuchadnezzar king of Babylon had taken captive (they returned to Jerusalem and Judah, each to his own town,

1 Cor. 9:24-27 (NIV)

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

Outline Of Nehemiah

Below is an outline of the specific verses studied in this paper which are contained in Nehemiah chapters one through seven.

1. Neh. 1:4 Nehemiah's hears about the state of Jerusalem and is moved with compassion.

2. Neh. 1:5-11 Nehemiah prays to Yahweh.

3. Neh. 1:1-2:10 Nehemiah prays for what to say to the king. Artaxerxes agrees to send Nehemiah to Jerusalem.

4. Neh. 2:7,8 Artaxerxes sends Nehemiah to Jerusalem with resources and political support.

5. Neh. 2:13,17,18 Nehemiah inspects the wall, names the problem, and the people are united with purpose.

6. Neh. 4:4-6 Nehemiah and the people experience opposition to the building of the wall. Nehemiah and the people prayed.

7. Neh. 5 Nehemiah petitions God.

8. Neh. 6 Nehemiah and the people experience further opposition to the building of the wall. Nehemiah prays to God.

9. Neh. 7: The wall is complete, however not the full restoration of the city and the people. Nehemiah defines the next steps for the people.

Nehemiah, His Story Of Rebuilding The Wall

Chapters one through seven of Nehemiah tell of the events that had taken place during Nehemiah's leadership of rebuilding the wall around Jerusalem. Many scholars agree that the story in the seven chapters is told chronologically, with the exception of chapter 5, which may be from a later timeframe. It is written in a narrative format and details the grim state of the community and wall when Nehemiah arrives in Jerusalem.

The story pierces the emotions and actions of Nehemiah, other leaders, and the people under Nehemiah's governance. The text highlights the series of oppositions encountered by both external and internal forces; although the back drop of the story is Nehemiah's strict adherence to the Torah and God's law.

The first seven chapters of Nehemiah are written in the first person, suggesting to scholars that an actual memoir of Nehemiah is the source for the material.[44] This presentation of the story in narrative form highlights the events from Nehemiah's perspective. Since the material presented is directly from Nehemiah, the leader of this effort, we can probe and learn from his leadership experience. The texts are pulled from the narrative or story of the rebuilding of the wall, and highlight some of the values, principles, methods, and management of how Nehemiah leads this effort.

The account of the story from Neh. 1:1 through Neh. 7:3 is an "extensive concentric arrangement punctuated by seven similarly introduced episodes of opposition."[45] This literary style emphasizes the theme of opposition and forms a backbone for the text. The theme and mood of opposition is set in the beginning of chapter one in the description of the deplorable state of the community. Nehemiah's inspection of the wall emphasizes the dire situation. Thus the mood is one of gloom. The text drives the mood from despair to hope to triumph as the wall is completed. As the text moves through the narrative the reader feels the confrontation and opposition Nehemiah is experiencing. The opposition in Nehemiah also increases, beginning with displeasure,

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[44] Johanna W. H. Van Wijk-Bos, *Ezra, Nehemiah, and Esther*, 1st ed., Westminster Bible Companion (Louisville, Ky.: Westminster John Knox Press, 1998), 50.

[45] Mark A. Throntveit, *Ezra-Nehemiah*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville, Ky.: John Knox Press, 1992), 59.

increasing to ridicule and mockery, and ending in physical threats. Additionally when

Nehemiah responds to the opposition with prayer the glory of success is also given to

Yahweh. The climatic completion of the wall is all the more joyful after overcoming the

series of opposition.

Placement in the Old Testament

Nehemiah is found after Ezra in the Old Testament. Many scholars and students

of the Old Testament believe the texts were originally one book or document. Both books

reference each other, and both Ezra and Nehemiah are present at the celebration of the

city wall dedication in chapter twelve. Ezra details the account of the temple

reconstruction as well as the assembly for fasting and confession. Nehemiah begins with

highlighting the state of the community and lacks any detailed reference to the temple

condition. It is assumed in the text of Nehemiah that the temple is "functioning and

operating in a normal manner." Both Ezra and Nehemiah reflect the ongoing attempts to

restore a sense of religious identity, and stability of the community.[46]

Nehemiah An Exemplary Leader

Nehemiah leads with strict adherence to the Torah and faithfulness to God. God is

present and real for Nehemiah as he works for the King and as he works for God to

rebuild Jerusalem. God is depicted as the divine initiator and divine savior throughout the

text. The mission for Nehemiah is a mission for God; he is following God's will.

Consequently his actions are always based on prayer and discernment of God's will.

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[46] Van Wijk-Bos, 6.

Nehemiah calls on God at least five times for support, strength, courage, and resources. God is depicted as forever faithful and subverts Nehemiah's enemies each time. The exile is depicted as divine punishment of the people due to disobedience. Nehemiah in particular is strictly interested in the community's adherence to the law of Moses and its' implication of having Yahweh's support.

New Testament Scripture

In the New Testament, Paul dedicated his life to preaching and teaching the gospel, setting the foundation for the early church, and mentoring church leaders. His dedication and self discipline is highlighted in the following text.

> 1 Cor. 9:24-27 (NIV)
> Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.
> He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me.

In this passage Paul highlights that all must come to Christ and claim the prize. Paul's self discipline is used as an example for all Christians; however, leaders in the church should note that self discipline is only one plane of his work. Paul casts a vision in preaching the gospel: to help people place Jesus Christ at the center of their lives. His purpose was to preach and teach the gospel.

Paul's vision is stated in 1 Cor. 9:28, "... that we may present everyone fully mature in Christ." Paul does this with purposeful actions, not wandering aimlessly through life. He strategizes, plans, and implements goals that purposefully spread the gospel to many cities. He appoints leaders and teachers to do the work that God has asked of him. He organizes, teaches, and leverages many individuals in the spread of the gospel. When he cannot be there personally, he sends letters of encouragement and teachings about the essence of Christianity. These letters have been preserved in the Bible through the ages. Through the letters Paul paints a picture of what it looks like to be passionate for Christ. Paul's leadership helped build the early church. Nehemiah's leadership helped rebuild the wall and the community of Jerusalem.

Lessons in Leadership

As with many pieces, parts, and sections of the Bible, historical proof of every writing is not available and may not be available during a person's lifetime. However, the stories guide us in our work for the Lord. This is how communities of faith can interpret and use the writings in Nehemiah. Whether the settlement in Jerusalem during this time was four hundred people or one thousand people, the leadership skills and focus demonstrated by Nehemiah contain valuable lessons in the restoration of today's families and communities.

In Nehemiah, chapters one through seven, there is a literary and literal emphasis regarding the opposition Nehemiah encountered as well as God's divine power to overcome these obstacles and opposition. Nehemiah's obedience, absolute dependence

upon God, spiritual disciplines, prayer, and persistence in the face of opposition are great leadership traits demonstrated in the text. In addition, the leadership qualities and use of a community project, the building of the wall, gives us a valuable lesson in setting goals for family and community restoration.

The first lessons in leadership are depicted in Neh. 1:4. Nehemiah hears about the condition of Jerusalem and is moved with compassion. Leadership attributes noted in this text include: the ability to recognize and state problems, compassion for others, prayer, and other spiritual disciplines such as fasting. Nehemiah shows he has a heart for God. In Nehemiah chapter two, he carefully analyzes the situation by inspecting the wall, names the problem concerning the current situation, and sets goals to resolve the situation. He focuses on the goals which are needed to attain a vision, and he is not disheartened by the opposition he encounters.

Nehemiah is faced with many obstacles during the building and completion of the wall, however he calls on God and God's sovereign power to overcome his opposition. Nehemiah motivates the community and generates a team spirit concerning the project by using a vision bigger than individual needs. Yet he also leverages the self interest of each individual as he assigns tasks. Each person participating in the building is given an area to reconstruct that directly relates to the safety of his business and family. Nehemiah uses individuals' gifts in the work to be performed and celebrates the accomplishments of the community. Upon completion of the wall, Nehemiah organizes the people in the roles needed to manage and maintain the wall. In Nehemiah chapter seven, he recognizes that the building of the wall is only one project in the restoration of the community as he turns

his focus toward the return of the exiles for furthering the work of restoring Jerusalem. Nehemiah gives us lessons in leading the restoration of families and a community of believers. Paul gives us lessons in leading the restoration of individuals, and building communities of believers. Both demonstrate leadership qualities of crafting vision, setting goals, leveraging other people, use of new technology, and motivating with purpose to achieve God's purpose in our lives.

Nehemiah uses the project of rebuilding the wall around Jerusalem as a first step to unite a community and ultimately transform that community. Although this is only one step in the restoration in Jerusalem, it is significant because it establishes goals for each family with purpose. Paul uses letters to augment his travels and personal encounters with the cities building the early church. This technology allows Paul to move beyond the physical limitations of not being present amongst the people. His letters reach thousands of people during his day and ultimately make a difference in many generations to come.

The author uses The Family Healing Center to restore families and the local community. Using the administrative gifts given to her, she organizes Christian mentors instead of letters to reach out to the families in the community. Through a variety of secular and Christian activity, the mentors encourage participation and demonstrate the Christian behavior needed for transformation. Each mentored family sets goals pertinent to their own family needs; these goals include both secular development and faith formation.

Historical Foundation

Introduction

It is the power of the Holy Spirit that transforms hearts and communities to love

God and experience God more fully here on earth. This power has been demonstrated and

poured out in the Holiness Movement, Pentecostal Movement, the Charismatic

Movement, and more recently during the past thirty years. As we experience the Holy

Spirit in leading the transformation of churches, families, and communities, it is

important to review some of these movements, experiences, challenges, and successes

from a historical perspective. In the historical growth of Pentecostalism there is an

emphasis on personal faith and the Spirit's presence in every day life. This emphasis of

personal faith and the presence of the Holy Spirit is what changes individuals and forms

the larger Pentecostal organization. It is through this same emphasis in mentoring

families in our local communities that we will experience the growth of the body of

Christ.

Wagner describes three waves of the power of God's Holy Spirit being poured out

upon many; similar to the signs and wonders highlighted in the New Testament. The

waves are described as the Pentecostal Movement, the Charismatic Movement and a third

wave as a movement from the 1980's through present time.[47] This section outlines four

distinct timeframes. The first is pre-Pentecostalism, the time preceding the formation of

the Pentecostals in the mid to late 1800's, often referred to as the Holiness Movement.

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[47] C. Peter Wagner, *The Third Wave of the Holy Spirit : Encountering the Power of Signs and Wonders Today* (Ann Arbor, Mich.: Servant Publications, Vine Books, 1988), 15-16.

The second timeframe is the formation of Pentecostalism during the late 1800's through the turn of the century into the early 1900's. Prominent features of the early Pentecostals include a personal profession of faith, baptism in the Spirit, speaking in tongues, healing the sick, and casting out demons. The third timeframe is the Charismatic Movement emerging in the mid 1900's. The charismatic movement moved from the pentecostal's institution into the mainline denominations, including Roman Catholic, Episcopal, Lutheran, Presbyterian, United Methodists, and many others. The major issues causing division within the mainline denominations was the baptism in the Holy Spirit and speaking in tongues. The fourth timeframe has the same signs and wonders as the New Testament scriptures, such as healing, the lame walking, and demons being cast out. Variation comes in the understanding of the baptism in the Spirit and the role of speaking in tongues as authenticating the baptism. The role of the person in the church is also noticeably different. This group is a part of a traditional congregation and are open to the Holy Spirit in working through them and the church.

Pre-Pentecostalism, The Holiness Movement

The Holiness Movement began with the Methodist in the 1800's. It is based on John Wesley's writings, *A Plain Account of Christian Perfection*. This sermon promotes the idea that each Christian can be endowed in the sanctification process to be willfully free of sin. The blessing upon the person, by the Holy Spirit, enables the person to be centered in God and obedient to God in their life. In this movement we witness a personal profession of faith as well as the presence of the Holy Spirit in a person's daily life. By

1840, a new emphasis on holiness and the pursuit of Christian perfection was being advocated throughout Methodism. Methodism was growing at a rapid pace in America; the number of members were nearly twice as many as the other denominations. Phoebe Palmer led meetings in her home and claimed to have experienced entire sanctification. The spiritual and behavioral practice of holiness was deeply embedded in the Methodist doctrine and theology. Their practices shown through Palmer's ministry and the Salvation Army led by Catherine Booth. The Salvation Army is a well known product of the holiness movement. It's compassion for the poor and the oppressed led to tensions with the Methodist establishment. Episcopal Methodist minister, Timothy Merritt, wrote the *Guide to Christian Perfection*, which became a dominant writing for the Methodists during this time.

The holiness movement became ecumenical with representatives from the Catholic Church promoting the mysticism of the presence of the Holy Spirit. Mahan, President of Oberlin College, promoted the holiness movement and experienced the baptism of the Holy Spirit. Charles Finney, also associated with Oberlin College, promoted the idea of Christian holiness. When Mahan experienced the baptism of the Holy Spirit, he claims his inclination to sin was totally or near totally removed. Finney felt this filling of the Holy Spirit would help those that experienced back sliding after Christian revivals.

The spread of the holiness movement went well beyond Methodism to several protestant denominations and religious institutions. William Boardman, a Presbyterian, promoted Christian perfection and holiness in his book, *The Higher Life.* The intense

piety and discipline integrated into one's lifestyle was well accepted by the Anabaptist and Quakers in the 1800's. In the 1900's a holiness identity was gaining ground and particularly visible in the Christian Holiness Association. Many independent and ecumenical holiness associations were formed in the late 1800's. By 1888 there were 206 full time holiness evangelists in the field, though most of them lacked regular assignments from ecclesiastical superiors.[48] This movement and growth is a bottom up process by which conversions and sanctification of persons is done one at a time. This process ultimately builds up into groups of believers. The traditional religious organizations came into conflict with the holiness associations as faith healing, premillennialism, and other radical theological concepts became more public. Some of this group started to take form in the Methodist Church, albeit a conservative group within the larger spectrum of believers. The conservative group preserved John Wesley's teaching on sanctification, and highly identified itself with the Holiness Movement. This group known as the Evangelical Methodist Church refused to join the 1968 merger with the United Methodist Church. Instead it evolved into the Evangelical Church of North America.

The Holiness Movement did not stop within the United Methodist Church. It sprung forward and was led by theologians involved in Asbury College and Asbury Theological Seminary in Kentucky. This is not the only organizational impact brought on by the movement, as many camp meetings, holiness associations, and holiness missionary societies also had a significant influence in promoting and sustaining holiness practices

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[48] Sydney E. Ahlstrom, *A Religious History of the American People*, 2nd ed. (New Haven, Conn.: Yale University Press, 2004), 817.

within the United Methodist Church. In 1867, at Vineland, New Jersey, one of the first

holiness camp meetings was held under the leadership of John S. Inskip, John A. Wood,

Alfred Cookman, and other Methodist ministers. This meeting, attended by nearly 10,000

people, formed the National Camp Meeting Association for the Promotion of Holiness.

This organization was commonly known as the National Holiness Association.

Subsequent meetings drew more people and larger gatherings. Some people called it a

Pentecost.

These meetings, along with Boardmen's work, spread the holiness movement to

London, England. These events laid the foundation for the Keswick form of spirituality,

and Pentecostalism. At this time a formal organization, defined as a church, had not

formed. The organization is more of a movement or an association; a group of people

coming together, praying together, and sharing common beliefs.

In 1893 and 1894 some of the conflict between the Holiness Association and the

traditional religious institutions came to a head. From this conflict, the Church of the

Nazarene came into existence in 1908 at Pilot Point, Texas. This is a turning point for the

holiness associations. Instead of an association of diverse churches, the appearance of

new denominations and institutions begin to take birth. Shortly after this time, the birth of

Pentecostalism is seen with the founding of the Assemblies of God.

Evangelical Roots, Wheaton College

Wheaton College to the west of Chicago is one of the core symbols, and gathering

place for Evangelical culture and tradition. The most famous icon of evangelical

preachers graduating from Wheaton is Billy Graham. Billy Graham and most other

evangelists professed a personal salvation from a relationship with Jesus Christ. These

evangelists emphasized the proclamation of the Good News of Jesus Christ, and that the

fundamental problem of man is within the individual heart. Billy Graham often used the

language of repentance and faith; however, he avoided confronting social responsibility.

Earlier evangelicals did not avoid this responsibility.[49] Earlier evangelicals understood

the change in one's heart as a result of repentance and faith, and combined messages from

the New Testament evangelist with the Old Testament prophets. In contrast, Billy Graham

emphasized evangelism and the salvation of the individual person and soul. It is through

the salvation of one individual and family at a time, that we can promote the

transformation of an entire community.

Blanchard, the founder of Wheaton College, sums up the perfect state of society

and community. "Society is perfect where what is right in theory exist in fact: where

practice coincides with principle, and the Law of God is the law of the land."[50]

Blanchard emphasized the potential and reality of the Kingdom of God being

present here on earth, during our life time. He purported that people can experience the

Kingdom through the restoration of communities and reform of unjust states within our

society. Blanchard was particularly active in the antislavery movement, and abolitionists

movement. Blanchard insisted slave holding was not a solitary sin, but a social sin

deserving comprehensive attacks. Blanchard's famous words in the Cincinnati debate

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[49] Donald W. Dayton, *Discovering an Evangelical Heritage*, 1st ed. (New York: Harper & Row, 1976), 8.

[50] Ibid., 9.

ended with the following: after his death he wanted to be remembered as "one who in all things followed his Lord, like Him, also has been faithful to His poor."

Charles G. Finney, a significant leader in the evangelical world, promoted that doing good was a result of a person's conversion to Christianity. Many philanthropy and social organizations were founded based on his work. Finney argued that the state of the religious organizations were failing to take the proper stand on social issues during his time. In fact, he believed that nonfeasance was as much as a sin as participating in the social iniquity. Theodore Weld, a convert of Finney, devoted his entire life to the abolition of slavery and social reform.

The Wesleyan Methodists joined in the movement, and rose as a protest against the Methodist compromise on the question of slavery. In 1743, Wesley wrote about his views regarding the prohibition of buying and selling the bodies of women, men, and children. Social responsibility began to wain as evangelicals such as Billy Graham promoted personal salvation and personal commitment, without commitment to social reform.

The Beginning of Pentecostalism

Phoebe Palmer was one of the first persons to promote and openly discuss the doctrine of the Pentecostal sanctification in the years of the revival, 1857 - 1858. She may have been influenced by William Arthur, writer of *The Tongue of Fire* in 1855. Her speeches and many writings purport the power of the Baptism in the Holy Spirit and the need for this power to live a Christian life. The writings of Asa Mahan and others during

the Holiness Movement highlight the baptism of the Spirit, and the impact of this baptism on sanctification. Following many of the Holiness Association's camps and meetings, the 1890's build to a climax of events, and writings with Pentecostal themes. Several Methodist ministers, including Morrison and Keen, were leading Pentecostal services and taught about the Baptism in the Spirit.

Dwight L. Moody, a protege of Finney, was baptized in the Spirit in 1870. His sermons and writings are not as bold as others of his era focusing on the gift of the Spirit. However, he does talk about the gift of the Spirit for service; his message is consistent through the 1890's. Although Moody was vague and avoided controversy, his successor Reuben A. Torrey was not. Torrey was specific and bold about his proclamation. He emphasized that the reason God used Moody was because he was endowed with the Holy Spirit for His work. The Baptism of the Spirit is always connected with testimony and service.

A. B. Simpson was one of the first to argue the fourfold gospel as proclaimed by Dayton. The fourfold gospel identifies four themes in the Pentecostal and charismatic movements (centered on the Holy Spirit) which are foundational to describing Jesus. Jesus is referred to as: Savior, Baptizer of the Holy Spirit, Healer, and Coming King.[51] Simpson does not highlight the second blessing as much as the full conformity to the will of God, and a love for God as well as all humankind. Simpson does mention a complete surrender that results in a personal indwelling of Jesus; such as the indwelling of the Holy Spirit.

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[51] Christian T. Collins Winn, ed. *From the Margins : A Celebration of the Theological Work of Donald W. Dayton* (Eugene, OR: Pickwick Publications, 2007), 152.

The pervasiveness of the pentecostal themes not only appear in late 1800's and early 1900's writings, the themes were also widely published in Pentecostal hymnals during this time.

The other controversial characteristic of Pentecostalism are the miracles of divine healing as evidence of God and the Holy Spirit being part of our lives. Luther, Calvin, and other leaders of the reformation dismissed the apostolic healing as something specific to the early church. As protestantism grew, divine healing was not encouraged, used, or reported. Wesley, on the other hand, was a proponent of promoting health through wholistic measures and used prayer to stimulate healing. Wesley experienced healing, and witnessed healing when he prayed over some people. Wesley also emphasized it in his writings and sermons. Pietism may have been one of the most important forces in the arise of the doctrine of divine healing.[52] Pietism's biblical foundation and pastoral concern for people combined with a solid belief in miracles, produced a doctrine of healing through prayer and faith.

Many of the leaders in the holiness tradition declined to emphasize or recognize the doctrine of divine healing, lest the concept of holiness be put to the side. However, as the holiness movement spread the doctrine of entire sanctification was fused with the doctrine of divine healing. By the end of the 1800's divine healing was a part of the holiness movement, and well recognized.

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[52] Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Francis Asbury, 1987), 119.

The Pentecostals Form An Organization

In 1914 the Assemblies of God met to form one of the largest groups of Pentecostals in the United States. In addition to the previous theological emphasis, their eschatological motif, Jesus is coming soon, spread throughout the US in the 1940's. The longings by this group, look and hope for the second coming of Christ. This eschatological theme had not been prominent in previous years, neither during the holiness movement or Methodist tradition. Although pietism and puritanism had eschatological viewpoints, the root of the second coming and impact of the second coming did not align directly with the second coming of Christ proclaimed by the Pentecostals. The *Oberlin Evangelist*, a well published newsletter, was the trumpet by which the new message on the millennium, the new coming, was voiced. It published 23 essays authored by Henry Cowles concerning this message. Although the message took time to evolve, by the end of the 1800's the holiness movement had a sound eschatological message. It was clear people should put on the wedding garment for Jesus, and be ready for the second coming.

Except for speaking in tongues, by the turn of the century all of the Pentecostal themes were prominent in religious circles. Prior to this new millennium, documented events of persons speaking in tongues were rare. These events drove division amongst the camp regarding the nature of the occurrence. On January 1, 1901, Agnes N. Ozman, a student at Bethel Bible College in Topeka, Kansas, experienced the gift of the Spirit. Soon many of the Bethel students began to speak in languages which they did not understand. Bethel Bible College was founded by Charles F. Parham, a prominent

Holiness Evangelist. After Parham's gift of divine healing became well known in 1903, the movement spread to other holiness associations. In 1902, Lewi Pethrus experienced speaking in tongues with the receiving of the Holy Spirit; although he did not understand it until five years later when hearing about the revival at Azusa Street.

William Seymour and Azusa Street

William Seymour was an African American preacher who started out in Cincinnati, and migrated to Los Angeles. He led an integrated church with diverse ethnicity. He was first introduced to the baptism of the Spirit in Texas, prior to going to Los Angeles. Upon arriving he preached the baptism of the Spirit, and speaking in tongues. Eventually he did speak in tongues. In addition to speaking in tongues, the uniqueness of Azusa Street manifested in the integrated worship of diverse racial and ethnic people. During this time segregation was at it's highest, yet the ethnic ratio at Azusa Street was approximately equal. Seymour preached the whole gospel for one common family. The heart of his teaching was love and acceptance of all people. For Seymour, faithful living was to be in right relationship with God, and in right relationship with each other. Seymour died of a broken heart in 1922, unable to keep the spiritual emphasis on one common family and integrated worship.

The Growth of The Pentecostals

As the holiness associations grew the need for organization and coordination became apparent. The editors of some of the largest periodicals had the best overall views of the activity and movement. Eudorus N. Bell, who published *Word and Witness* in Malvern Arkansas, initiated the organizational measures. In December 1913, he issued a call for "all saints who believed in the baptism with the Holy Ghost" to meet in April 1914 for the purpose of providing the means to coordinate and propagate Pentecostalism more effectively.[53] Over three hundred regional and national representatives came together for this meeting. After three days of devotional services there was unanimous agreement on a preamble, statement of organizational purpose, and an elected presbytery. Although this organization began as an association to guide churches it became the executive agency of a new fellowship, *The Assemblies of God*. Additional Pentecostal organizations began to form, in particular the black movement which stemmed from the Azusa Street outpouring. In 1949, when the Pentecostal Fellowship of North America held its second convention, it could claim eight denominations with a total membership of one million.[54] Twenty years later the Pentecostals numbered one and a half million members. Oral Roberts, a nationally renown Pentecostal preacher, healer, and television evangelist had also claimed to be a Methodist in 1965. In the late sixties a renewal of charismatic religion took place within, and amongst the traditional religions. Although some Pentecostal leaders and followers were outside the denominations, a significant

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[53] Ahlstrom, 821.

[54] John Thomas Nichol, *Pentecostalism*, 1st ed. (New York,: Harper & Row, 1966), 217.

number were a part of the mainline religious institutions. Many nuns and priests in the

Roman Catholic institution were gifted with the Spirit, and believed in the fundamental

principles promoted by the Pentecostals. The personal proclamation of faith and the

baptism of the Spirit (presence of the Spirit in a person's daily life) had spread throughout

all of the major religious organizations.

If such a large organization can be built based on an individual's proclamation of

faith and the presence of the Holy Spirit in a person's every day life, then the body of

Christ can be built one family at a time. As each family has a personal proclamation of

faith, and a recognition of the presence of the Holy Spirit in every day lives, the local

church will grow, and the community will be transformed.

Theological Foundation

Introduction

Narrowing down the fundamental belief of Christianity, and it's power to impact

lives, rests in the gift of the Holy Spirit that came from Jesus' life, death, and

resurrection. This Holy Spirit is the source of life. The difference the Spirit has in a

person or family's life is mysterious, yet overwhelmingly visible to the people embraced

in the midst of the Spirit's work.

Some individual and community restoration is only feasible with the power of the

Holy Spirit. One example is the *St. Stephen's Society's* impact on the lives of thousands in

Hong Kong. It was only by the Holy Spirit that Jackie Pullinger transformed a poor,

desolate, and drug addicted community into a community where kids and families learn

and grow in God's Word. Her story shows the bitter state of humanity in the depths of sin. It is the power of the Holy Spirit, and the love of Jesus Christ that transforms this community, breaking hearts of stone.

This analysis highlights the following theological foundations: God in Trinity form, the creation of humankind in God's image, exposing the depravity of the human state, the consequence of this sinful state, the presence and power of the Holy Spirit in a person's life, Baptism, the church as a home for a community of believers, and transformation of a person filled with the Spirit. Transformation takes place as a life begins, and grows to reflect the light of God. This type of transformation is exhibited in reconstruction theology. Reconstruction theology consists of the transformation and rebuilding of communities. The projects are undertaken to demonstrate God's presence amongst the people. Foundational to the author's research is the presence of the Holy Spirit in reconstruction theology.

God The Trinity

The creeds and Christian tradition state the foundation of the Christian belief, "I believe in God, the Father, creator of heaven and earth; of all that is seen and unseen. I believe in Jesus Christ, God's only son, our Lord…." The short statements in the creeds put a laser focus on the Christian beliefs. There is one God, a God that is omnipresent and all powerful. The images of God and the description of God's activity in the Bible, including Father, Savior, Shepherd, Healer, and Creator, portray this all powerful God. Both classical and dialectical theism define a God that is all powerful, and ever present

among us. Classical theism defines a God that is all knowing and always in control. Dialectical theism accounts for human free will that interacts with God dynamically in the world.

Life has so many examples of dialectical theism illustrating that human free will interacts with a dynamic God in the world. Free choice and free will are present when we choose to live in the flesh, and when we choose to live in the Spirit. When we choose a life in God we experience this all powerful God who is all knowing and in full control. God's power and love is often at work even when the human conscience is closed to God's presence, and is not welcoming God to be active in one's life. It is difficult to understand or explain this mystery; the understanding of the depth and breadth of a dynamic and interactive God goes beyond the human comprehension.

The Trinity, Father, Son and Holy Spirit, are all part of the biblical story and given to us by the Father for redemption, salvation, and sanctification. Both religious tradition and scripture reference the Father, Son, and Holy Spirit. Scripture explicitly states all three beings: there is one God, the Son is our salvation, and the Holy Spirit will be with us as our advocate. Grenz describes love as the essence binding the Trinity together as one being. He draws a distinction between God being love, and the essence of God in the three persons as love.[55] An intrinsic essence of the Trinity is love, and it resonates with a God that is active in our lives. It is this love that each of us tries to live out in our Christian lives. We live differently based on this love. It is the presence of all three, Father, Son and Holy Spirit, bound by love, that inspires us and transforms us into holy

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[55] Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), 72.

persons. By understanding in mind and heart that the Holy Spirit is present within each person, individuals, families and communities change how they act, what they say, and how they live.

Creation

Based on the creeds, Christian tradition, and scripture, God is the creator of the earth, heaven, and universe. God's love and dynamic interaction with human beings in the world gives a view of creation as an on going process. Inbody states the Trinity as the source and power of not only the initial creation, but also in the continued creation and evolution of the world. In his principle of continuation, God takes a personal interest in the affairs of people, and works in interaction with creation.[56] Although not a puppeteer, God interacts with creation out of love and in love to further God's divine providence and plan. God's plan is ecological and encompasses the entire world, including humans, animals, and nature. Therefore, God works with all of nature and creation in sustaining, directing, and ultimately fulfilling creation.[57] According to the creeds and scripture, the beginning of creation was defined when God created earth and the universe. The world has evolved and is still evolving today. Inbody portrays complimentary scientific, and theological explanations regarding creation.[58] These historical explanations coexist with the evolution of the world and universe.

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[56] Tyron Inbody, *The Faith of the Christian Church : An Introduction to Theology* (Grand Rapids, Mich.: William B. Eerdmans Pub., 2005), 129.

[57] Ibid., 130.

[58] Ibid., 124.

Human Nature

Grenz's interpretation of Genesis regarding the placement of humankind above all other creatures and the earth, implies responsibility. Humans are responsible for the condition of the earth, as well as the respect and care for all creatures. This gives human beings rights, along with responsibility for the world. Since we are made in the image of God we have a "special standing before God."[59] God loves each person, and as a recipient of this love each person is special, and has a specific purpose on earth. God loved us so much that God sent Jesus to earth for salvation. The gift of God's son also gives the world the gift of the Holy Spirit. As the Holy Spirit is welcomed into one's life, the love of God grows in and out of the person.

Scripture states in Jer. 1:5 "I knew you before I formed you in the womb," implying each person has a soul. and an existence prior to conception. The soul has its' own unique essence. It is a distinct part of each individual, and different than all others. A soul can live on after the body dies, however the body cannot live very well without the soul. The death of the soul is the total loss of the presence of God in a person's life.

Made in God's Image

Made in the image of God gives human beings a fellowship with God that other creatures do not have. This fellowship consists of two parts, God's love for each person, and the reciprocating love given back to God. When the presence of God is hidden, so too the image of God in the human fades. The presence of God in each human being makes

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[59] Grenz, 177.

us dependent upon God for ultimate fulfillment. This fulfillment is not experienced unless this fellowship exists. Grenz views the image of God as a holistic view of the human. Grenz's statement, "we participate in the divine image only insofar as the Spirit works Christlikeness in us," highlights the purpose, and foundation of the Holy Spirit as the presence of God resident in each person.[60]

As a person matures spiritually, their spiritual journey unveils the image of God from the inside out. However, completion of the image of God can only come in an eschatological time. During a person's life on earth and to the extent possible, it is a journey to continually reflect the image of God. This is also known as the sanctification process of becoming holy.

<div align="center">Sin</div>

Sin is missing the mark or falling short of God's will. God's will may manifest itself as love of God, obeying the commandments, an act of love for others, or a stand for social justice. Sin can be active or passive, either way sin implies falling short of God's will. Alienation, condemnation, enslavement, and depravity are all results of sins as we experience these in our every day lives.[61] It is only through Jesus Christ that humankind can overcome this depravity. Just as each person inherited original sin from Adam, Christ gives each person righteousness. Through Christ's saving act on the cross, all are saved and can put on Christ's robe of righteousness. Although each person is born outside the

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[60] Ibid., 171.

[61] Ibid., 207.

community of God, through Christ and the Holy Spirit, each person has access to knowing God and being sanctified.

The Person and Presence of the Holy Spirit

Many theologians including, Grenz, Johnson, and Inbody, express the Holy Spirit as the third person of the Trinity and one essence with the Father and Son.[62] Grenz defines the Holy Spirit as "both a distinct person and a participant with the Father and Son in the one divine reality."[63] Grenz, Johnson, and Inbody show that the Spirit of God was present in the Old Testament, and an agent in creation. Therefore, the Spirit is fully divine, as the Spirit existed with God before creation as part of eternity. Johnson used scripture and the creeds to emphasize the Spirit as God, and consequently he proclaims the glory of the Spirit as the power and presence of God.

Zinsendorf describes the Trinity in terms of a vivid picture of a family: the Father is our true Father, the Spirit is our true Mother, and the Son is our true Brother. "The Father must love us and can do no other, the Spirit must guide us through the world and can do no other, and the Son, our brother, must love souls as his own soul, as the body of his body, because we are flesh of his flesh and bone of his bone, and he can do no other."[64] Bulgakov states the Holy Spirit is the hypostatic love of the Holy Trinity, which

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[62] Inbody, 249.

[63] Grenz, 360.

[64] Jürgen Moltmann, *The Source of Life : The Holy Spirit and the Theology of Life*, 1st Fortress Press ed. (Minneapolis: Fortress Press, 1997), 36.

is revealed in the world as grace bestowing, supranatural, divine love.[65] Love is not only

an attribute of God, love is the very being of God.

<p style="text-align:center">The Holy Spirit, The Source of Life</p>

The Holy Spirit is the source of life. From the beginning of creation, the breath of

God, Ruach, is what created life. If the Spirit is withdrawn from people and creation, life

is withdrawn. "All things are called into being out of God's living breath, and that breath

holds them together in a community of creation, which furthers life."[66] The Holy Spirit

continues to renew life throughout time. From the first Pentecostal experience in Acts,

through the ages to this moment, the Holy Spirit regenerates people and communities into

loving and Spirit filled lives. The Spirit does not discriminate. Where the Spirit is

working all disparities are made level, including but not limited to ethnic background,

race, education, income, and social status.

Restoration is found only by the inclusion of the Spirit into our lives. The creeds

supplemented by scripture show all aspects of the Spirit, including the manifestations in

the Old Testament, New Testament, Charismatic movement, and the signs of the Spirit

today.

The scripture, Rom. 8:1-17, describe life in the spirit as the very source of life

living inside each person.

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[65] Sergeĭ Nikolaevich Bulgakov, *The Comforter* (Grand Rapids, Mich.: William B. Eerdmans Pub., 2004), 313.

[66] Moltmann, 24.

The Power of the Holy Spirit

Grenz and Inbody describe the dispensation of the power of the Holy Spirit as being given in a variety of special ways; often the giving of divine power is provided both corporately and individually. The Old Testament shows the Spirit as selective and transitory; usually enjoyed by a group of people, instead of individuals. Each person has the dwelling of the Spirit inside the person, though the Spirit may be dormant, and not recognizable. It is the power of the Holy Spirit that brings us into a love relationship with the Father, the Son, and others. Therefore, the Spirit is the love of God at work in the world.

Many authors discuss the work and power of the Holy Spirit that is seen in the writing and interpretation of scripture. Scripture was written purely by the inspiration of the Holy Spirit. It is also by the power of the Holy Spirit that the scriptures are revealed to the world. It is this dynamic of inspiration and illumination that work together to give us the affect of the scripture in transforming communities and lives.

The power and presence of the Holy Spirit is particularly experienced by those in the discipleship of Jesus Christ. For Paul, the community of Christ is the place where the Spirit is manifested.

The Holy Spirit and Jesus Christ

The Holy Spirit is expressed most fully and perfectly in the life, death, and resurrection of Jesus Christ. The Old Testament foretold the coming of the Christ as the One to Whom God gives the Spirit without measure, reference John 3:34. According to

Grenz, Jesus is energized by a unique anointing of the Spirit.[67] The Holy Spirit is present

giving the power behind the virgin conception, the descent at Jesus' baptism, and Christ's

resurrection. One author stated this concept well, "Here the power of God to give life, the

resurrected status of Jesus and the work of the Holy Spirit are all drawn indissolubly

together."[68] The Gospels testify to the Holy Spirit providing Jesus with guidance, the

power to drive out demons, and divine healing of the sick. Jesus is the bearer of the Holy

Spirit, he reveals God to us. The great power behind Jesus' ministry is the Holy Spirit.

Jesus promises the coming of the Holy Spirit to each of us, so we can also give

God the glory for the Holy Spirit's power. Jesus promises the disciples in John 14:12 that

the Holy Spirit would empower them to work signs, and do greater works than they had

witnessed.

<div align="center">Baptism and The Holy Spirit</div>

The Holy Spirit is active in both the baptism with water and the baptism of the

Holy Spirit. The sacrament of baptism was first done by John the Baptist using water to

cleanse people from sin. As a sacrament we recognize God as doing the work, the act of

cleansing comes from God. The baptism of the Holy Spirit also comes from God; a

blessing to do God's work in the church and the world.

For Christians, baptism with water is the initiation into the church. It is the

beginning of the Christian journey. This cleansing ritual is when the penitent recognizes

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[67] Grenz, 365.

[68] Luke Timothy Johnson, *The Creed : What Christians Believe and Why It Matters* (New York: Doubleday, 2003), 224.

the sin of the past, and the state of humanity. Baptism with water is a means of grace, and gives a Christian the initial strength and grace to journey through life as a Christian. Stookey describes the work of the Holy Spirit in baptism. "By the power of the Holy Spirit, Christ acts through baptism to form the church as his people, his body on earth."[69]

Baptism in the Spirit is the Holy Spirit coming into one's life to equip them as a disciple of Christ. All four of the gospels tell of the account of the Holy Spirit descending upon Jesus in the form of a dove. It is after the receiving of the Holy Spirit that Jesus goes out to work in the world. Dunn states that the water baptism of Jesus, and the Spirit baptism are two distinct events. Jesus baptism with water is done by John. The receiving of the Holy Spirit came after the water baptism. Dunn claims that the submission of Jesus to God's divine will is the attitude God commended which resulted in the gift of the Spirit. Luke 3:21 distinctly says that Jesus was praying and then the heavens opened up, and the Holy Spirit descended upon him. Prayer and submission to God's will opens the door for the Spirit to work in our lives and the world.[70]

It is through the acceptance of Jesus Christ into our lives that we invite the Holy Spirit to lead a new life in Christ. Biblical foundations for rebirth and regeneration through the acceptance of Jesus Christ into our lives is found in the following scriptures.

Titus 3:5-7 (NIV)
He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

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[69] Laurence Hull Stookey, *Baptism, Christ's Act in the Church* (Nashville: Abingdon, 1982), 25.

[70] James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentacostalism Today*, Studies in Biblical Theology, (London,: S.C.M. Press, 1970), 36.

1 Peter 1:3-4 (NIV)
Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade.

A person born again from the baptism in the Spirit may experience a variety of feelings, and inward experiences. God is felt as a vitalizing energy, and all encompassing presence. Although an account cannot be made on this variety impacting humankind, the New Testament believers talk about two experiences frequently. The feelings of joy and peace are reported in various New Testament verses. The believers feel anxiety and stress lifted from their lives and the replacement of both joy and peace rest inside their being. This does not mean that the believers never experienced sadness or mourning. Believers are not always happy, just like Jesus was not always happy. However even during sad times, the Holy Spirit carries us with an assurance of the presence of God, and the feeling of inward peace.

The Church and The Holy Spirit

Pentecost is the fulfillment of Jesus' promise when the Holy Spirit descended upon the apostles, and as a result the Church began and spread throughout the world. Without Jesus' death and resurrection, the world would not have been opened up to the Spirit. Without the Spirit there is no church. Without the Spirit there is no atonement. The Church is a body of believers where the Holy Spirit is active. Church is the nomenclature for a group of believers giving witness to Jesus Christ. The Church is purely the resulting institution providing a home for the body of believers. Many theologians along with Grenz, Johnson, and Inbody profess that the growth and maintenance of the church,

individual transformation, corporate conversions, and the sanctification process, are all a result of the power of the Holy Spirit. Inbody describes the Church as the community of the Spirit[71] which highly aligns with Grenz' description of the Spirit as the source of a loving community in the world today, or more perfectly at the end of time. Johnson states "Acts, as we have seen, wants to express both that the Holy Spirit is the power and the person that transforms the lives of believers in the Lord and that this power comes from and indeed is a manifestation of the same God who created and saved them." It is not until Acts 1:8 that the Spirit comes, and only then do we see the world wide mission of the church run full force to and from every nation under heaven.[72]

The Church today is the home where the community of believers come together for fellowship with one another. It is the place where we fulfill our ultimate purpose of glorifying God. The Church is a place where the people of God come together to worship and pray together. This is the place where Baptism and Holy Communion are administered. In these signs and sacraments, God pours out His grace upon us. In these signs, we remember our initiation into the body of Christ and Christ's ultimate sacrifice, given so all may come to know God. The Church is the home where the family of God is formed; where Christians learn and grow in the understanding of the Triune God.

The Holy Spirit is the "completer of the program of the triune God."[73] The ultimate community of God, displayed as the Church in this world, is a community based on communion with the Spirit. It is by the Spirit that we are converted and made brothers

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[71] Inbody, 258.

[72] Johnson, 227.

[73] Grenz, 248.

and sisters of Christ, and it is the Spirit that facilitates our relationship with the Father

and the Son. The Spirit is the power of love that binds us with the Father and Son as well

as with each other. According to Grenz the true identity of The Holy Spirit is "the

dynamic work of God at work completing the divine program of effecting the

eschatological community."[74]

Transformation and The Holy Spirit

Transformation by and through the Holy Spirit is experienced on an individual

basis as well as throughout a community. The transformation of a community can only

take place as the Spirit transforms one person and one family at a time. Dunn claims two

miracles come to us from the miracle of Pentecost. It is by the Spirit that we can

experience the continued blessing of Abraham, and it is by the Spirit that we can turn

away from sin. Both are crucial to the individual, family, and community transformation.

First, Pentecost is the beginning of a new covenant for the disciples, and for all

people called to have a relationship with God. The gift of the Spirit is now the means by

which men enter into the blessing of Abraham. It is through the Spirit that all nations of

the earth shall be blessed, reference scriptures: Gen. 12:3, Gen. 22:18; and Acts 3:25.[75]

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[74] Ibid., 376.

[75] Dunn, 48.

Second, the new covenant arising from Jesus' death and resurrection is only experienced in the coming of the Spirit. For God tells us, the law will be written upon our hearts. It is only through the Spirit that we can enter into, and keep the covenant. The law is given to us in the Torah. Jesus came not to remove the law, but to give humanity the Spirit to be able to follow the law.

Paul talks about the greater glory of the new covenant in 2 Cor. 3. It is through the Spirit that people have the competence and ability to be witnesses to others about God. According to Paul's letter, we are the letter of recommendation itself. It is the Spirit that an individual can give glory to God.

Peter sums up the promise for each of us at the end of his sermon in Acts 2:38-39.

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off for all whom the Lord our God will call."

The reception of the Spirit is the beginning of the Christian life according to Galatians, chapter 3. Life in the Spirit gives you the inheritance from Abraham, and the associated blessing as well. Life and righteousness come by promise and faith, thus the Spirit is received in faith. The promised Spirit gives life; the Spirit is the source of renewal and transformation.

Transformation is often called sanctification which is the process of the Holy Spirit convicting us, bringing us to repentance, and changing us. Sanctification is the process of cleansing us; the process of becoming holy. God is holy, what God sanctifies is holy, and what is in harmony with God is holy. How do we experience this? We experience it when in the Holy Spirit, God surrounds us from all sides, and we surrender

ourselves to the Spirit's presence and guidance. A life in the Spirit allows the Holy Spirit

to come.[76] Through the sanctification process the Spirit gives divine energy, which is a

new life. We experience a new buoyancy of life, a new passion for life, and a joy in

living.

<div align="center">Reconstruction Theology</div>

Nehemiah and Ezra are a good example of reconstruction theology. Their work in

the rebuilding of Jerusalem spanned socioeconomic boundaries, broke cultural barriers,

produced individual renewal, and resulted in community development. Villa-Vicencio

states, "in the new context, the task of reconstruction theology must include a thoughtful

and creative Yes, to meaningful political, socioeconomic, and cultural changes, such as

one person one vote, economic justice, ecological renewal, gender sensitivity, and so

on."[77] According to Villa-Vicencio liberation was "built largely around the biblical

symbol of 'Exodus'."[78] A theology of reconstruction will have to look for additional

symbols within the post-exilic period. In other words, "a paradigm shift from liberation

theology to reconstruction theology means a shift of emphasis from the Exodus (pre-

exilic) to Ezra, Nehemiah, and other texts (Jeremiah, Ezekiel, Deutero-Isaiah) (post-

exilic)."[79] The Ezra and Nehemiah texts guide us in the rebuilding of today's

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[76] Moltmann, 52.

[77] Charles Villa-Vicencio, *A Theology of Reconstruction : Nation-Building and Human Rights*, Cambridge Studies in Ideology and Religion (Cambridge England ; New York, NY, USA: Cambridge University Press, 1992), 1.

[78] Ibid. 24.

[79] Ibid. 7-9.

communities. These books show transformation of a group of people not living a life centered in God, to a community centered in God. This transformation is enabled by the Holy Spirit, and results in new life to the community.

In summary, Mugambi describes reconstruction theology as follows. "This theology should be reconstructive rather than destructive; inclusive rather than exclusive; proactive rather than reactive; complementary rather than competitive; integrative rather than disintegrative; program driven rather than project driven; people centered rather than institution centered; deed oriented rather than word oriented; participatory rather than autocratic; regenerative rather than degenerative; future sensitive rather than past sensitive; cooperative rather than confrontational; consultative rather than impositional."[80] With the enabling power of the Holy Spirit, these characteristics can be seen in the definition and implementation of the research project undertaken.

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[80] J. N. Kanyua Mugambi, *From Liberation to Reconstruction : African Christian Theology after the Cold War* (Nairobi: East African Educational Publishers, 1995), 45.

CHAPTER FOUR

METHODOLOGY

This research project studies whether a mentor system that encourages sustained involvement in multiple services, and specifically Christian activity, will result in families and individuals becoming more involved and staying more involved in the services and social structure of the church. Short term results and improvements will be noted, and compared to the data reported by The Center For Working Families. This comparison will be limited based on the difference in research timeframe reported by The Annie E. Casey Foundation, The Center For Working Families, and the planned research timeframe of this project.

This qualitative study is a case study; the research project collects data to answer the following questions:

1. Do the families with a mentor, versus the individuals and families not assigned a mentor, participate more in the services and classed offered, such as budgeting classes, GED classes, and after school tutoring?

2. Do the families with a mentor, versus the individuals and families not assigned a mentor, participate more in Sunday worship?

3. Do the families with a mentor, versus the individuals and families not assigned a mentor, participate more in Christian learning events (Bible Study, Alpha Course, Does God Heal Class, Prayer Class)?

4. Does a mentored individual or family experience changes in the atmosphere, emotions, behavior in the home, and accomplishments of the family?

5. Does a mentored individual or family experience progress in one or more service areas, such as reading level in education services, managing their finances (e.g., meet monthly bills, savings, debt reduction), or increased monthly income?

The research timeframe was approximately eight weeks. Six mentored families, consisting of eight adults and eight children, and eight non-mentored adult individuals were observed in the project. The families and individuals were selected from the current individuals and families involved in the Whiz Kids Program, Homework Club, GED Program, and Addyston United Methodist Church. The first six families amenable to work with a mentor were assigned a mentor. The mentored families are also referred to as participants. Although the number of participants is a small sample, the mentored families and non-mentored individuals are a good cross section of the general population.

The mentor program was initiated specifically for the research project. The mentor framework and training materials were built from the mentor program used by Moms Hope, located in Cincinnati, Ohio. Training sessions for the six mentors were held on February 18, 2012, March 21, 2012, and March 24, 2012. The mentor training manual is included in Appendix C. All mentors and participants, except one, were matched, introduced, and filled out the resource inventory and goal forms by April 10, 2012. One Mentor and participant were matched, and filled out the resource inventory and goal

forms on May 1, 2012. The resource inventory and goal form template is included in

Appendix D. The primary role of the mentor is to assist the participant in defining goals,

when applicable help participant access resources to achieve goals, encourage

participation in the Family Healing Center activities, and to demonstrate Christian

behavior. The mentors were encouraged to fellowship or work with the participants

approximately one to two times per month, depending on the needs of the families.

The following activities were scheduled and made available to anyone in the

community including both the mentored families, and non-mentored individuals.

Table 4. Schedule of activities

Event	Day of the Week	Time	Dates
GED Class	Tuesdays	6:00 p.m. - 8:00 p.m.	April 17 - May 17, 2012
GED Class	Thursdays	5:00 p.m. - 7:00 p.m.	April 17 - May 17, 2012
Whiz Kids & Homework Club	Tuesdays	4:15 p.m. - 5:15 p.m.	April 17 - May 22, 2012
Money Made Easy, Budgeting 101	Monday	6:30 p.m. - 7:30 p.m.	April 16, 2012
Parenting Class, The Discipline Solution	Thursday	6:30 p.m. - 7:30 p.m.	May 24, 2012
Parenting Class, Conflict Resolution in the home	Thursday	6:30 p.m. - 7:30 p.m.	June 7, 2012
Food Pantry at Addyston UMC	Mondays & Thursdays	1:00 p.m. - 3:00 p.m.	Months of April & May

Event	Day of the Week	Time	Dates
Sunday Weekly Service	Sundays	Traditional 10:00 a.m. Contemporary 11:15 a.m.	April 8, 22, 29, May 13, 20, 27, 2012
All Church Sunday Service with Fellowship Dinner	Sundays	10:45 a.m. service Fellowship Dinner follows service	April 15, May 6, 2012
KIDS Club, Sunday mornings	Sunday	During 11:15 and 10:45 a.m. services	April 8 - May 27, 2012
Adult Bible Study	Wednesdays	7:00 p.m. - 8:15 p.m.	April 15, 29, May 6, 13, 20, 27, 2012
Men's Group	Wednesdays	7:00 p.m. - 8:00 p.m.	April 15, 29, May 6, 13, 20, 27, 2012
KIDS Journey (grades 4-6) & Choir (Ages 8+)	Wednesdays	4:30 p.m. - 6:30 p.m.	April 8, 15, 29, May 6, 13, 20, 2012
Alpha Class, Explore the Meaning of Life	Wednesdays	12:00 Noon - 1:00 p.m.	May 5, 2012
Alpha Class, Explore the Meaning of Life	Wednesdays	2:00 p.m. - 3:00 p.m.	May 16 & 23, 2012
Getting Connected To God (Prayer)	Wednesday	3:00 p.m. and 6:00 p.m.	May 23, 2012
Does God Really Heal?	Wednesday	3:00 p.m. and 6:00 p.m.	May 30, 2012

Flyers for all activities were distributed, and displayed in open areas where both

the mentored and non-mentored individuals were coming on a weekly basis. Reference

Appendix H for samples of flyers and brochures distributed during the research time

frame. As much as possible and when persons were available, the author or a designated

person communicated that the activity was planned and personally invited the family or individual to the event. Invitations were extended to ongoing activities a minimum of one time during the research time frame. The author extended a personal invitation to the families or individuals approximately eighty percent of the time, either through herself or another individual already participating in church activities.

The author tracked communication to the individuals and families, as well as their participation in the activities weekly. Tracking sheets are included in Appendix F.

A resource inventory and goal form, as shown in Appendix D, was completed at the beginning of the research time frame for each family assigned a mentor. This information baselined the data to be measured for questions #4 and #5 above. The end of project survey, included in Appendix E, and any changes in the resource inventory were completed by the mentored family at the end of the research timeframe. The author met with each family to fill out the end of project survey. Either the end of project survey or an individual service (e.g., Whiz Kids) measured the progress attained in a specific area. For example, Whiz Kids tutoring measured the current reading level at the start of the child participating in the even,t and reported the reading level at the end of the study.

The following data was captured for families assigned a mentor and the individuals not assigned a mentor, as stated below:

1. Resource inventory and goal form, as shown in Appendix D, for each mentored family at the time the mentored was assigned

2. End of project survey results, template shown in Appendix E, for each mentored family at the end of research time frame

3. Participation of mentored families' children and non-mentored individual's children in after school tutor program (Whiz Kids, Homework Club)

4. Participation of mentored families and non-mentored individuals in the GED program

5. Participation of mentored families and non-mentored individuals in the food pantry

6. Participation of mentored families and non-mentored individuals in Money Made Easy Budgeting 101 class

7. Participation of mentored families and non-mentored individuals in parenting class, The Discipline Solution

8. Participation of mentored families and non-mentored individuals in parenting class, Conflict Resolution in the Home

9. Participation of mentored family adults and non-mentored individuals in church services on Sunday mornings

10. Participation of mentored families' children and non-mentored individuals' children in KIDS Club on Sunday mornings

11. Participation of mentored families and non-mentored individuals in Bible study or men's group on Wednesday evenings

12. Participation of mentored families' children and non-mentored individuals' children in KIDS Journey and KIDS Choir on Wednesdays

13. Participation of mentored families and non-mentored individuals in Alpha Classes

14. Participation of mentored families and non-mentored individuals in Connecting to God, prayer class

15. Participation of mentored families and non-mentored individuals in Does God Really Heal?, healing class

CHAPTER FIVE

FIELD EXPERIENCE

The field experience consists of two sections. The first section discusses the measured participation of mentored families and non-mentored individuals in both secular and Christian activities during the research time frame. The Centers for Working Families have shown that families participating in bundled activities have a greater probability of achieving an economic strengthening outcome such as a new job, higher education, purchase of a car, or starting a savings account. Both a summary of the participation across all activities, as well as the participation for each activity is documented below.

The second section discusses the results experienced by the mentored families during the research timeframe. The data is compared to the research contained in chapter two, The State of the Art in this Ministry Model, found in this paper.

Measurement of Participation in Activities

Reference Appendix F for the detailed charts outlining participation for all families and individuals in all activities, adults in all activities, all families and individuals in Christian only activities, and all families and individuals for each specific activity.

Table 5. Summary of mentored and non-mentored participation in activities

Activity	Mentored Participants in Activities	Non-Mentored Participants in Activities
All Family Members, All Activities	189	64
Adults Only, All Activities	80	64
All Family Members, Christian Activities Only	133	0

The research data suggests that mentored families have greater participation in both secular and Christian activities, than non-mentored families. Due to family size and involvement of the mentored families' children in activities, the total number of persons (adults and children) within mentored families participating in the available activities was 300 percent greater than the total number of non-mentored persons participating in activities. The eight mentored adults and their families participated in 189 activities compared to the eight non-mentored adults and their families participating in 64 activities. The data suggests that focusing on family mentoring impacts a greater number of people than programs focused on an individual, either an adult or a child.

Removing the number of children participating in the activities and analyzing the adult participation only gives a lens into the difference in participation of mentored adults versus non-mentored adults. The total number of mentored adults participating in activities was approximately 25 percent greater than the total number of non-mentored adults participating in the activities. The eight mentored adults participated in 80 activities compared to the eight non-mentored adults participating in 64 activities. The non-mentored adults were selected from the GED classes; thus their participation is

primarily in attending GED classes. The non-mentored individuals participated mainly in the GED classes of which 50 percent of the participants were highly engaged (attended GED classes a minimum of 80 percent of the time) and 50 percent of the participants were somewhat engaged (attended the GED classes 30 to 40 percent of the time). Two of eight individuals participated in other secular activities (parenting classes only).

Both the number of adults only and the total number of family members, including adults and children, from mentored families greatly exceeded the number of non-mentored individuals participating in Christian only activities. The Christian activities included Sunday morning worship, KIDS Club, adult bible study, KIDS faith formation groups, ALPHA classes, prayer class, and healing class. The mentored individuals, including adults and children, attended 133 Christian activities during the research timeframe. Zero of the non-mentored individuals participated in Christian activities. The non-mentored individuals were personally invited by either the author (pastor), another active church member, or a personal friend.

Table six shows the number of times a mentored and non-mentored family member participated in a given activity during the research timeframe. Other comparisons relevant to a particular activity are also noted.

Table 6. Number of mentored and non-mentored participation in each activity

Activity	Mentored Participants	Non-Mentored Participants
GED (Participating Individuals: 2 Mentored, 8 Non-Mentored)	11	50
GED (Participating Individuals: 2 Mentored, 8 Non-Mentored)	50% attended 80% of the sessions	50% attended 80% of the sessions
Whiz Kids & Homework Club	35	0
Whiz Kids & Homework Club (24 Total Registered & Active Participants)	97% Average Attendance (6 Children)	87% Average Attendance of All Registered Participants
Money Made Easy, Budgeting 101	4	0
Parenting Class, The Discipline Solution	0	2
Parenting Class, Conflict Resolution in the Home	0	1
Food Pantry	3	0
Sunday Morning Worship (Adults)	41	0
Sunday Morning KIDS Club	40	0
Adult Bible Study	9	0
KIDS Journey / Choir	34	0
ALPHA Class 5/5, Introductory Session	2	0
ALPHA Class 5/16 & 5/23 Introductory & First Session	5	0
Getting Connected to God, Prayer Class	2	0
Does God Really Heal? Healing Class	0	0

Activity, GED Classes

Two mentored adults and eight non-mentored adults were active participants in the GED Classes on Tuesdays at 6:00 p.m. and Thursdays at 5:00 p.m. prior to the start of the research timeframe. The other mentored adults did not have a need for a GED. Five weeks of attendance, two sessions per week, were tracked from April 17, 2012, through May 17, 2012.

The data indicates that the attendance is similar between mentored adults and non-mentored adults. Both mentored and non-mentored adults had 50 percent of the participants attend over 80 percent of the time, eight of ten sessions, during the research time frame and 50 percent attended 30 to 40 percent of the time, three or four of ten sessions, during the research time frame. Therefore the data suggests that the motivation for attending GED classes is not tied to being mentored. The average weekly participation is 61 percent; six out of 10 possible students attended on average per week. Fifty percent of the mentored participants, one out of two participants, attended above the average and 50 percent below the average weekly participation. The non-mentored participation is exactly the same; 50 percent of the non-mentored participants, four out of eight participants, attended above the average weekly participation and 50 percent below the average weekly participation.

Activity, Tutoring After School: Whiz Kids and Homework Club

The after school tutoring program provides one on one reading tutoring for grades one through four; the Whiz Kids program is provided and sponsored by City Gospel Mission in Cincinnati, Ohio. The Homework club provides small group sessions to work

on homework for grades five through eight. Advertisement for the program was done through the Three Rivers School System. The school bus drops off the participating children at the church directly after school on Tuesdays. The program's last day of tutoring for the school year was May 22, 2012. Six weeks of attendance was tracked from April 17, 2012, through May 22, 2012.

Three of the mentored families have children attending Whiz Kids and the Homework Club. None of the non-mentored families have children eligible for participating in the program. Therefore, the attendance of the mentored families is compared to the attendance of the overall program; 16 Whiz Kids participants and eight Homework Club participants.

The children from the mentored families attended more often during the research time frame than the average attendance of all participants in the after school tutoring programs. The children from the mentored families attended 97 percent of the time while the overall program had an average of 87 percent attendance during the research time frame.

Activity, Parenting Class: The Discipline Solution

The Parenting Class, The Discipline Solution, was given by Beech Acres Parenting Center, a well known organization providing parenting classes for the local Cincinnati area. The Discipline Solution offers new ideas on how to discipline your child. This workshop gives creative tips and techniques on how to stop nagging, pleading and punishing so you can enjoy time with your child. The event was held on May 24, 2012, at 6:30 p.m..

Zero mentored families and two non-mentored families attended the parenting class, The Discipline Solution.

Activity, Parenting Class: Conflict Resolution in the Home

The Parenting Class, Conflict Resolution in the Home, was also given by Beech Acres Parenting Center. The Conflict Resolution workshop provides effective techniques to reduce conflict and stress in the home. The event was held on June 7, 2012, at 6:30 p.m..

Zero mentored families and one non-mentored families attended the parenting class, Conflict Resolution in the Home.

Activity, The Food Pantry

The food pantry gives out food to those living in the local Three Rivers area one time per month. The months of April and May were monitored for use of the food pantry. Each mentored and non-mentored family or individual knew about the food pantry, or was given a flyer regarding the food pantry and the hours of operation.

Three mentored families received food from the food pantry; each family received food once during the two month timeframe of April and May. None of the non-mentored individuals received food from the food pantry.

Activity, Sunday Morning Services

Most Sunday morning services have a traditional service at 10:00 a.m. and a contemporary service at 11:15 a.m.. On April 8, 2012, and May 6, 2012, all church services were held starting at 10:45 a.m. featuring a blended worship style with a combination of contemporary and traditional music. Attendance for Sunday morning services were tracked from April 8, 2012, through May 27, 2012.

Flyers for Sunday worship services were distributed to mentored and non-mentored families the week of April 17, 2012. Personal invitations were extended from either the pastor or another church member. These invitations were given to GED attendees on April 17, 2012. Flyers were posted in the room where GED was held during the entire research time frame. Mentored adults were also invited, along with their children, to the Sunday morning services.

Seven out of eight adults from the mentored families attended worship at least one time during the research time frame. The adult that did not attend a service participated in two ALPHA classes on May 16, 2012, and May 23, 2012. Four out of eight adults from the mentored families participated in Sunday services prior to the research time frame. Two participated consistently, the other two participated in some of the Sunday morning services. Both of the two that are not consistent had gaps in attendance. Upon not attending service, the two adults were contacted to inquire of their overall health, and family well being. Since both attended future services, it may be that this attention to their well being kept the adults and families engaged, and returning to services.

The remaining four out of eight mentored adults were new to Christianity and Sunday services. Zero of the non-mentored individuals attended services during the research time frame.

Activity, Sunday Morning KIDS Club

Addyston UMC invites children ages three to 13 to KIDS Club, sometimes referred to as Sunday School, on Sunday mornings during the 10:45 a.m. all church service and 11:15 a.m. contemporary service. KIDS Club features age appropriate bible lessons and activities, such as games and crafts. Participation in KIDS Club was tracked from April 8, 2012, through May 27, 2012.

Flyers for KIDS Club, along with Sunday worship services, were distributed to mentored and non-mentored families the week of April 17, 2012. Personal invitations were extended from either the pastor or another church member to the non-mentored individuals that attended GED on April 17, 2012. Flyers were posted in the room where GED was held during the entire research time frame. Mentored adults were also invited with their children to the Sunday services and KIDS Club.

Eight of the mentored families's children attended KIDS Club at least 50 percent of the Sundays during the research time frame. A total of 40 participants for the ongoing activity resulted in a 62 percent average attendance rate. Maximum attendance is eight kids over eight weeks; one time per week.

Activity, Money Made Easy, Budgeting 101 Class

The Money Made Easy, Budgeting 101 class was held on April 16, 2012, at 6:30 p.m.. The flyer for the Money Made Easy, Budgeting 101 class was distributed to those non-mentored individuals attending GED Classes on April 10, 2012, and April 12, 2012. Three non-mentored individuals were specifically given a flyer for the event. Signs and flyers were also placed on the table for people visiting the food pantry during this week. These signs and flyers were also made available to the congregation, on Sundays May 8, 2012, and May 15, 2012. Each of the five mentored families were invited to the event.

Three adults from the mentored families and zero non-mentored adults attended the Money Made Easy, Budgeting 101 class.

Activity, The ALPHA Class Introductory Session Only

The ALPHA Class gives unchurched, nonbelievers, and new believers the opportunity to explore Christianity in a relaxed and friendly environment. The classes are held over a ten week period giving the attendees time to ask questions, such as, what's the meaning of life, who is Jesus, and does God exist? The introductory session discusses the seed that is planted in every individual to seek and experience God. The introductory session was scheduled at 11:30 a.m. on Saturday, May 5, 2012.

A flyer for the ALPHA Class was posted in the GED class area and in the church sanctuary. Between May 1, 2012, and May 3, 2012 an invitation to the class was given via an in person discussion or a personal phone call for six mentored families and six non-mentored families.

Ten of the sixteen adults indicated an interest in participating in the class; however, only two mentored adults came to the session. The class was postponed in an attempt to encourage more participation.

Activity, The ALPHA Class Introductory & First Session

This event is the second attempt to encourage s to the ALPHA class. This class gives unchurched, s, and new believers the opportunity to explore Christianity in a relaxed and friendly environment. The classes are held over a ten week period giving the attendees the time to ask questions, such as, what's the meaning of life, who is Jesus, and does God exist? The introductory session discusses the seed that is planted in every individual to seek and experience God. The introductory session was scheduled at 2:00 p.m. on Wednesday, May 16, 2012, and the first session was scheduled at 2:00 p.m. on Wednesday, May 23, 2012.

A flyer for the ALPHA Class was posted in the GED class area and in the church sanctuary. Between May 12, 2012, and May 15, 2012, an invitation to the class was given via an in person discussion or a personal phone call for six mentored families and six of the eight non-mentored individuals.

Two mentored adults attended the class on May 16, 2012, one of the mentored adults brought a friend. On May 23, 2012, an additional mentored adult joined the group, totaling three mentored adults and one friend. Zero of the non-mentored individuals attended either of the sessions.

Activity, Getting Connected to God Prayer Class

This Prayer Class is based on the Book, *The Seven Great Prayers* by Paul and Tracey McManus. It is an introductory class with practical tips on prayer. The class was scheduled at 3:00 p.m. and 6:00 p.m. on Wednesday, May 23, 2012.

A flyer for the Prayer Class was posted in the GED class area and in the church sanctuary. Between May 12, 2012, and May 15, 2012, an invitation to the class was given via an in person discussion or a personal phone call to six mentored families and six of the eight non-mentored individuals.

Two mentored adults attended the class on May 23, 2012, at 6:00 p.m.; zero mentored adults attended the 3:00 p.m. class. Zero of the non-mentored individuals attended the 3:00 p.m. or 6:00 p.m. classes.

Activity, Does God Really Heal?, Healing Class

This class is based on the book, *Healing and Wellness - Your 10-Day Spiritual Action Plan* by Kenneth and Gloria Copeland. The class covered the introductory chapter of the book, *Does God Really Heal?*, outlining scripture concerning healing in the Bible. The class was scheduled at 3:00 p.m. and 6:00 p.m. on Wednesday, May 30, 2012.

A flyer for the Healing Class was posted in the GED class area and in the church sanctuary. Between May 12, 2012, and May 15, 2012, an invitation to the class was given via an in person discussion or a personal phone call to six mentored families and six of the eight non-mentored individuals.

Zero mentored adults and zero non-mentored individuals attended the Wednesday, May 30, 2012, 3:00 p.m. or 6:00 p.m. classes.

Family Mentor Program Results

Six individuals or families were assigned a mentor and completed the resource inventory. Five of the six families actively engaged with their mentor and completed the survey at the end of the research time frame. A summary of the responses to the survey are documented in Appendix G.

Five out of five families completing the survey reported that the mentor program was working for them. All five also reported that the program made them feel better about themselves, and their families showed an increase in self esteem. All five also reported that they were making progress on the goals they had set for themselves in the mentor program. It is likely that that working towards their goals, and experiencing some success is connected to the increase in self esteem.

Five out of five families reported a change from the data provided on the resource inventory completed at the beginning of the research timeframe, template included in Appendix D. During the research time frame, mentored family number one had an adult take and pass the GED test and in general experienced more hope and less negative feelings. The change experienced by mentored family number two included acquiring transportation and adding a watch and calendar to manage the family's schedule. Mentored family number three experienced less stress, anxiety, and negativity through the social interaction and relationship with the mentor. Mentored family number four did not complete the mentor program during the research time frame. Mentored family number five reported less conflict in the home. Mentored family number six, simultaneously to beginning the mentor program, found employment resulting in

increased finances. Although mentored family number six had children attending KIDS Club on Sunday morning, the adults began attending Sunday services nearly weekly during the research time frame. Mentored family number six was also asked to help with the church's new sound system during this time.

All five families reported being more involved in both secular and Christian activities, such as church services, alpha class, prayer class, budgeting class, and parenting classes, based on their participation in the mentor program and church. Four out of five families reported some change in behavior based on participation in an activity. After attending the Money Made Easy Budgeting class, one of the families reported being more conservative in using money, and the realization that financial struggles were also experienced by others. After attending the ALPHA class, prayer class, and bible study, three families reported a positive change in behavior. The following changes were reported: stopped arguing with neighbors, praying together as a couple, and improved Christian behavior.

Four out of five families reported that the mentor program and church gave them much needed healthy social interactions, and fellowship with others that had healthy lifestyles. These families struggle with breaking, or limiting current friendships that demonstrate and encourage unhealthy behavior such as use of alcohol and drugs. One of the most frequent requests from the participants is ongoing fellowship activities, such as picnics, dinners, and lunches.

Three out of five families had children involved in the after school tutoring programs throughout the 2011 through 2012 school year. All three families reported that a child increase their grades. A ten year old boy had two F's and three D's at the beginning of the year, and ended with two A's and three B's. A seven year old boy improved his reading grade from an F to a D. A twelve year old girl increased her math grade from a D to a C+.

Three out of five adults in the families experienced more peace and contentment, along with less anger, frustration, depression, or anxiety. Three out of five reported having someone they could turn to when needing someone to talk with, and strongly agreed the mentor provided emotional support when needed. Three out of five reported the mentor helped an adult stay focused on achieving education or job goals. Two out of five experienced a change in education, job skills, or employment during the research time frame.

The experiences valued the most by the families in the study included:

• healthy fellowship and social connections,

• access to someone they can call,

• emotional support,

• someone who understands and can relate to their life experiences,

• structure of the program and its' focus on improving the family life,

• access to information and network for education and employment,

• access to resources outside of their personal networks,

• focus on goal setting and achievement.

Overall the mentored families reported that they experienced similar results to the research documented by Big Brothers Big Sisters, the Mentor Research Study by the Centers for Working Families, and the results of The Family Promise organization. The following tables shows the experience of the mentored families in this study compared to the findings in other mentor research studies.

In the Big Brothers Big Sisters Mentor Study the child experienced one or more of the following: higher self esteem, higher or increased grades, or more positive relationships with friends or parents. In this research study, some of the participants reported similar experiences. Table seven indicates the number of families in this study that experienced similar outcomes to the mentor study.

Table 7. Mentored families compared to Big Brothers Big Sisters Mentor Study

Big Brothers Big Sisters Mentor Study (Outcomes and Findings)	Mentored Families (This Research Study)
Higher Self Esteem	5 out of 5
Higher or Increased Grades	3 of 5 (2 N/A)
More Positive relationships with Friends or Parents	4 out of 5

The Family Promise Mentor program highlights several testimonials concerning the encouragement and support for achieving goals from the families being mentored. Table eight indicates the number of families in this study, that received encouragement and support from their mentor to achieve their goals. The goals were set by the participant at the beginning of the research time frame.

Table 8. Mentored families compared to the Family Promise mentor testimonials

Family Promise Mentor Program) (Testimonies)	**Mentored Families** (This Research Study)
Set Goals and Encourage / Support the Achievement of the Goals	5 out of 5

The Centers for Working Families (CWF) Mentor Study reported that their mentor program addressed the following barriers: isolation and lack of social connectedness, absence of emotional support, difficulty accessing services and maneuvering through the social system, illiteracy, limited education, needed job skills, inadequate or unstable housing, lack of transportation, lack of child care, and low self esteem. Table nine shows the participants response that one or more of these barriers were overcome or addressed in this study.

Table 9. Mentored families compared to CWF Mentor Study

Centers for Working Families Mentor Study (Addressed the following barriers)	**Mentored Families** (This Research Study)
Isolation and Lack of Social Connectedness	4 out of 5
Absence of Emotional Support	3 out of 5
Difficulty Accessing Services & Maneuvering through the social system	1 out of 5
Illiteracy; Limited Education, Job Skills	3 out of 5
Inadequate or Unstable Housing	N/A
Lack of Transportation	2 out of 5 (3 N/A)
Lack of Child Care	N/A
Low Self Esteem	5 out of 5

The Mentored Families Experiences

The following summarizes each mentored family, the match of the mentor, and the reporting of their experience during the research time frame. Two of the mentored families had a trusted relationship with their mentor prior to the research time frame; three of the mentored families were introduced to their mentor a the beginning of the research time frame. All five families reported similar experiences regardless of the trusted relationship being formed prior to the research time frame. One mentored family did not stay in the program and complete the end of project survey.

Mentored family number one began involvement in the church in November of 2011 as a result of the mother attending GED classes at the church. She went on to earn her GED in the spring of 2012. She is planning to attend higher education classes in the summer, with a goal of becoming a nurse. The father attended GED classes during the research time frame; he took and passed the GED test the last week of the study. His goal is to use his life experiences in ministry, and possibly be a youth pastor. Their children attended the after school tutoring program, and the seven year old boy increased his reading grade one grade level. The family was matched with a retired minister and his wife. A trusted relationship was formed prior to the mentor match via marriage counseling with the retired minister, myself and the family. There is additional synergy in the match based on the father's ministry goals. The father participated in bible and prayer classes prior to, and during the research time frame. The mother did not participate in Christian education activities prior to the research time frame. She participated in the ALPHA class and prayer class during the research time frame. They both agreed their behavior changed during the research time frame, partially due to the program and

partially due to marriage counseling. During the research time frame they strongly agreed that they experienced making progress on their goals, higher self esteem, healthy social interactions, and emotional support.

Mentored family number two is a father raising a ten year old boy on his own. The ten year old boy was involved in the after school tutoring program for the 2011 through 2012 school year. The father and son attended Sunday morning services, and KIDS Club on a regular basis prior to the research time frame. The couple assigned to mentor this family had already been informally working with the father on employment and housing. They had already developed a trusted relationship and an informal mentoring relationship prior to the start of the research time frame. The family had set two goals at the beginning of the research time frame and had made progress on one goal and minimal progress on the second goal. The ten year old boy increased his grades significantly during the 2011 through 2012 school year based on his involvement in the after school tutoring program. The family strongly agreed that the mentor assignment was working, gave him someone he could talk with, provided emotional support as needed, and produced healthy social interaction. The mentor assisted the family with acquiring transportation, accessing social services, and providing tools for better time management. The mentor encouraged attendance of bible study on Wednesday evening, and based on this encouragement the father attended over 65 percent of the sessions during the research time frame.

Mentored family number three is a woman living on her own. Prior to the research time frame she often attended Sunday morning services, and brought her two grandchildren to KIDS Club on Sunday morning. The woman was matched with a mentor

that had similar life experiences, and challenges as the woman had been experiencing.

She was introduced to her mentor at the beginning of the research time frame. She

strongly agreed that the mentor program was working, and resulted in her participation in

both secular and Christian activities. Prior to the research time frame she did not attend

Christian classes, however she attended ALPHA classes during the research time frame.

In addition to the ALPHA class, she attended the budgeting class and noted a change in

her view and management of money from the class. The woman strongly agreed that the

mentor program produced healthy social interaction, gave her someone she could call or

speak with in time of need, provided emotional support, and made her feel better about

herself and her family. She also reported that she was making progress toward the goals

she set in the program.

Mentored family number four is a single young woman facing several challenges.

She began participation and declined involvement in the program approximately four

weeks into the research time frame.

Mentored family number five began participation in the program a couple of

weeks into the research time frame; the mentor was introduced to the family on April 30,

2012. The family's involvement and results are based on six weeks instead of eight weeks

of the total research time frame. Only the Mother is formally involved in the program,

however there is a father in the household along with several children. The Mother had

been taking GED classes in the spring and was scheduled to complete testing in the

summer of 2012. None of the children were involved in the after school tutoring program.

The Mother agreed that the mentor assignment was working, she was making progress on

the goals she set at the beginning of the mentor assignment, she is experiencing healthy

social interactions, the mentor is helping her stay focused on educational goals, and she

feels better about herself and her family from being involved in the program. She did not

report that the mentor was someone she could call when needing someone to speak with

or call for emotional support. The mentor provided transportation to key events.

Obtaining her own drivers license is a longer term goal. The mother strongly agreed that

attending the ALPHA class changed how, and when she interacted with difficult

neighbors. The mother also reported less conflict in the home during the end of project

survey and interview.

Mentored family number six consists of a mother, father, and five children. Three

of the children participated in the after school tutoring program resulting in one twelve

year old girl increasing her math grade one level. The mother earned her GED quickly

during the spring of 2012 resulting in her acquiring employment shortly thereafter. The

mentor was introduced to the family at the beginning of the research time frame and the

mother agreed the mentor assignment was working. Although the children participated in

KIDS Club on Sunday mornings and KIDS Journey / Choir during the past year, the

mother and father began attending church around the beginning of the research time

frame. The assignment of the mentor, and their acceptance to help with the church's

sound system occurred at the same time. The mother reported that adult attendance on

Sunday morning was not solely based on the church's need for them to help with the

sound system. The couple did not attend other secular or Christian activities during the

research time frame. The mother did not experience healthy social interaction, someone

to call when needing a person to speak with, or emotional support. The Mother agreed

that being involved in the mentor program made them more involved in church activities,

in particular Sunday morning services. She strongly agreed that they were making progress on the goals she had set at the beginning of the research time frame, and she had made an educational or employment change based on being involved in the program. She stated that the mentor gives her access to resources she would not be able to access on her own. She agreed that being involved in the mentor program, and church made her feel better about herself and her family.

CHAPTER SIX

SUMMARY, REFLECTION, AND RECOMMENDATIONS

Summary

This case study's data and findings reflect the current research and findings on ways to help transform communities, one family at a time. Proctor proposes a model for success and transformation of a community in his book, *The Substance of Things Hoped For*. His premise is that both the family structure and education attainment levels must be enhanced, and improved to bring about change in the community.[81] Proctor promotes that spiritual renewal along with increasing education in the family structure is the basis for transforming a family, and ultimately the community.

Nehemiah rebuilt the wall by leveraging families living near various reconstruction points. As the wall was built, the city was transformed. As the physical transformation took place, the people also came to repentance, and experienced changed lives. Both the reconstruction of Jerusalem and the formation of the pentecostal organization were underpinned by the work of the Spirit of God. In these grass root initiatives people work together, and experience change in their lives based on a life in the Word. Transformation of the families in the local community is possible as the Holy Spirit works within the church, the Family Healing Center, and the family structure.

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[81] Proctor, 8.

The Centers for Working Families model has formed the state of the art methods, and programs to economically and spiritually strengthen families. Their research shows the following:

> Clients that received bundled services are three to four times more likely to achieve a major economic outcomes (such as stayed employed, earning a vocational certificate or associate's degree or purchasing a car) than clients receiving only one type of service.
> Those who received high intensity bundled services (more intensive support services) were five times more likely to achieve a major economic outcome than clients who received a non-bundled assistance.[82]

The Centers for Working Families is a structured environment offering a combination of services, classes, and resources to economically strengthen the family. The services offered by each center are based on the local needs of the community.

The Addyston United Methodist Church formed the Family Healing Center during the past year. As the church updated the building, new education and spiritual classes were offered to the local community. The classes and services offered were formulated utilizing the available statistics concerning income, and education attainment for the community.

Local challenges include the lack of employment, and limited education attainment for over 30 percent of the adult population over the age of 25. Services available during the research time frame included a food pantry, GED classes, after school tutoring for grades one through eight, a budgeting class, parenting classes, and faith formation activities.

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[82] The Annie E. Casey Foundation, "An Integrated Approach to Fostering Family Economic Success: How Three Model Sites Are Implementing the Center for Working Families Approach", 10.

The faith formation activities were comprised of adult worship on Sunday morning, KIDS Club held during Sunday morning worship, children faith formation activities, adult bible study, ALPHA sessions, prayer workshops, and healing classes.

The Centers for Working Families indicate that a family is more likely to experience a positive economic outcome, such as paying off debt or buying a car, if the family participated in bundled support services, as opposed to participating in one support service. The Family Healing Center offers a variety of secular and Christian services. A mentor is available to assist families in accessing secular resources as well as encourage participation in faith formation activities. This case study measured the participation of family members in both secular and Christian activities, when assigned a mentor versus not having a mentor assigned.

Many business and social support organizations have used, and reported positive outcomes when using a mentored relationship. Several documented research studies, such as Big Brothers Big Sisters and the Centers for Working Families, emphasize the value of the mentor and participant relationship. Mentored relationships produce higher self esteem, more positive relationships with others, increased social connections, emotional support, access to social services, educational resources, improved employment, and achievement of goals. This case study documented the secular and spiritual experiences of families engaged with a Christian mentor.

The experiences reported by the mentored families are captured using a survey at the beginning, and end of the research time frame. The mentored families' experiences in this case study are compared to the following mentored research findings: Big Brothers Big Sisters, Family Mentored Research from The Centers for Working Families, and the Family Promise organization.

Six families began participation in the mentor program; however, only five participated, and completed the survey at the end of the research time frame. The mentored families consisted of eight adults and eight children. The non-mentored individuals totaled eight adults. Despite being invited, children of the non-mentored individuals did not participate in any of the activities. Both the mentored and non-mentored families and individuals were residents of the Village of Addyston or participants in activities at the Addyston United Methodist Church. All families and individuals were part of an economically challenged area, similar to the Village of Addyston, approximately $21,781 income per capita.

The data collected suggests that having a mentor assigned to a family results in more participation in both secular and Christian activities. The data for all family members invited to all activities, including secular and Christian, shows the mentored family members participated 300 percent more than non-mentored family members. The data for adult only participation for all activities, including secular and Christian, shows the mentored family adults participated 25 percent more than non-mentored family adults. The Family for Working Families research study shows that families participating in bundled activities, such as education and finance classes, have an increased probability

of experiencing a positive economic outcome such as buying a car, paying off debt, or increased wages. The data in this study suggests that assigning a mentor encourages participation across a more diverse set of activities. The mentored families participated in a wider set of activities, whereas the non-mentored families participated in only the GED classes and three instances of parenting classes.

Although personal invitations to the activities were extended to both mentored and non-mentored families by the pastor, friends of the families, and other church members, the data showed significant participation of the mentored family members in Christian activities versus non-mentored families. Zero non-mentored adults or family members participated in the Christian activities.

Five out of six mentored families completed the survey at the end of the project. Of the mentored families completing the survey, five out of five families experienced the following:

- felt the mentor program was working,

- felt the mentor program resulted in them being more involved in both secular and Christian activities,

- felt they were making progress on the goals they set in the program,

- felt the program made them feel better about themselves and their families,

- and experienced a change in themselves or their families during the research time frame.

Four out of five mentored families stated they felt the mentor program and church provided healthy fellowship and social connections. These four also reported a change in their behavior based on a secular or Christian class, such as being more conservative with money, praying, arguing less with others, or reducing conflict in the home. Three out of five mentored families felt the mentor program provided someone they could call when needing someone to speak with, gave them emotional support, or resulted in less anger, frustration, depression, or anxiety.

Project Reflection

Two of the six mentored families had a trusted relationship with their assigned mentors prior to the start of the study. Success in mentoring is based on the formation of a trusted relationship, and eight weeks is a limited time frame to build such a relationship. However, the data showed that a new mentor and participant can form a trusted relationship quickly when pairing the mentors based on common life struggles and experiences. Where trusted relationships are in need of more time to flourish, goal setting and achievement became the bonding activity between the mentor and participant. Both the participants and the mentors feel setting goals is a valuable component of the program. The goals also influence the administration of the program. The classes and services developed as a result of the participants' goals make better use of resources. By sponsoring programs based on the participant's goals, the center is more closely aligned with meeting the families and community needs.

The mentors were encouraged to work with the participating family as needed. The majority of the mentors and participants interacted two to four times during the research time frame. The author recommends more structured fellowship activities, and expectations for the ongoing time spent amongst the mentors and participants.

It is apparent that communication became easier and more consistent with the mentored families. Mentored families had the advantage of both the author and the mentor communicating with the family. Therefore, if one or the other was not available, then at least either the mentor or author communicated upcoming events and encouraged participation. Communication was somewhat inconsistent with the non-mentored individuals. Although phone messages were left when they did not attend GED, it was difficult to ensure the non-mentored people were notified of upcoming activities. Consistently six of the eight non-mentored individuals were notified. However, two of the non-mentored individuals were often left messages when direct communication was impossible. Reference Appendix F for the detailed communication logged for each event.

In part, the participation of the mentored families is a result of their determination and drive to improve their lives. They agreed to participate in the mentor program because they wanted to grow economically and spiritually. Therefore, the increased participation of the mentored families versus the non-mentored families is not all that surprising. The more astonishing observation is the behavior changes experienced based on the short term participation in activities.

The mentor program also impacts the mentor, minister, and coordinator of the program. The leaders and mentors have a certain amount of ownership of the program, and thus a vested interest in the participants' involvement in activities. Thus the mentors

and others in serving roles also grew in their faith formation. The author put forth a significant amount of effort to communicate with both the mentored and non-mentored families, which resulted in more participation.

Personal and Theological Reflection

The author began this project as a lay person whose passion was to leverage her gifts to impact others' lives. She assumed her information systems background would be leveraged in the church or her work for God. As the project concludes she is a pastor whose passion is to improve others' lives through a personal relationship with Jesus Christ. Little, if any, technical abilities were leveraged in the project. The biggest area of growth and revelation is the author's own faith formation.

Long ago the author's life improved significantly with the acceptance of Jesus Christ into her life. By helping others claim Jesus as their Savior, their lives also changed and improved dramatically. The research documented in the state of the art ministry section of this paper showed how family support and education attainment improves the quality of life through economic strengthening. The author's own experience is shared and replicated for others through the services offered in the Family Healing Center and the mentor support provided to a participant.

A notable observation is that nothing in ministry is fully within the minister's control. When engaging volunteers to serve, each person has their own idea of what they would like to do, as well as a specific outcome they expect will happen upon completion of their work. Similarly each participant has their own goals, needs, and wants from the mentor program. Although the program is goal focused, it is difficult, if not impossible, to

manage all of the situations and happenings amongst this group of mentors and participants. Nehemiah imports the greatest lesson to all serving in ministry: start praying and don't stop. He also gives us a great example when faced with opposition. Each time he faced opposition, Nehemiah prayed. His example was foundational to this work and the author's own response to opposition.

It is only through the grace of the Holy Spirit that these families participated and experienced the positive outcomes documented above. Although this study does not encompass prayer in the formation or monitoring of the program, it is impossible to attain these results without it.

This project left the author in awe of the role the Holy Spirit plays in the work of transformation. Hearts turn warm and people seem to change in the midst of conversations. Neither time nor breadth of the work impede the transcendence of the Spirit transforming communities or individuals. The Holy Spirit is the source of each and every amen.

Future Recommendations

Further research could be focused on increasing the length of the current study, examining how mentors can directly impact Christian formation, developing an optimum time together for a mentor and participant, the best criteria for matching mentors and participants, studying effective activities to help mentors and participants build a trusted relationship, successful marketing and communication techniques, and ways to build social interaction amongst the group of mentors and participants.

Although this study gives us very good results, and encourages ministries to use mentors in the church, a longer study is needed to analyze short and long term outcomes.

In this study, the mentor's role was work with the participant on setting goals, encourage participation in the Family Healing Center activities, and demonstrate Christian behavior in their interactions with the participant. Further research could focus on how mentors can assist more directly in the faith formation of the participants.

The mentors in the study were matched based on current relationships, similar life challenges, and limited number of mentors to match. Investigation of the best criteria to use in matching mentors and participants would benefit both parties, as each would gain enhanced synergy and depth in the relationship.

Relationship is the heart of a good match between the mentor and the participant. Therefore, including key components to help the mentor and participant build a trusted relationship is imperative to the success of the overall program.

Marketing and communication has been well studied in business. The use of these studies and techniques would be most helpful in the centers reaching out to the general community. The materials and methods used for communication could be enhanced by knowledgeable marketing staff.

Based on feedback in the surveys, many of the participants requested more structured social activities, such as picnics or dinners, involving all of the mentors and participants. Four out of five families agreed they needed more healthy social interaction, and that the mentor program was an avenue for having this interaction and fellowship.

Next Steps

Although this study has had some short term impact on families, the author is hopeful that the Family Healing Center will continue to minister and teach the Word of God to additional families in the community. Sustained change and dedication to living a Christian life is the heart of transforming the community. Addyston United Methodist Church and the Family Healing Center are dedicated to transforming the community, one family at a time.

This project can also be replicated to other churches across the nation. It is the fundamental process by which we can offer a hand to those in need. Instead of focusing on giving out basic needs, this process gives a helping hand for sustained change and improved lives.

APPENDIX A

ADDYSTON UNITED METHODIST CHURCH

Addyston United Methodist Church

Building and Sanctuary

Addyston United Methodist Church is located in the center of Addyston across from city hall and the police station. The address is 218 Main Street which is situated on the primary street running through the village. See below for a map of Addyston, OH.

The church is a large, white wood building and is rather prominent in the area. Parking is limited to street parking and the city parking lot across the street. Handicap access is provided by a lengthy concrete ramp on the side of the building and a chair lift in the stairwell connecting the street level social hall and the second floor sanctuary.

The building has street access to the social hall which is equipped with a full kitchen. The Three Rivers Area Ministry houses a food pantry in a closet off the social hall. Access via this door is easy and when open during good weather are welcoming. Lengthy, tiered steps give access to the front and primary doors accessing a small foyer and the sanctuary. On one side of the sanctuary there is a pastors' office. The other side of

the sanctuary has a large welcoming area that is used for small group meetings and a

gathering area. Five nice sized rooms are accessible from the welcoming area, including a

women's office, nursery, Sunday school room, library, and a storage room. These areas

have been recently painted and updated.

The sanctuary holds approximately one hundred and twenty people. It has a

beautiful and simplistic stained glass window which provides for a lot of natural sunlight.

The sanctuary is two story and very open. It has traditional pews with red cloth cushions

for seating. The carpet was recently replace and the the overall feel of the sanctuary is

clean and bright. The organ, piano, amplifiers, and a drum set are evidence of both

traditional and contemporary worship settings.

APPENDIX B

FAMILY HEALING CENTER SERVICES AND CLASSES

FAMILY HEALING CENTER 2012
(Practical Resources for Spiritual and Economic Strengthening)

1. Christian Education Classes and Programs

   - Sunday Services: Traditional 10:00am; Contemporary 11:15am

   - KIDS Club Sunday Mornings (ages 3 to 13)

   - KIDS Choir

   - Adult Bible Study

   - Men's Small Group and Bible Study

   - Adult Exploring Christianity Classes (The Alpha Course)

   - Does God Really Heal? Healing Class

   - Connecting to God in Prayer

2. Secular Education Programs

   - Whiz Kids (reading grades 1 to 4),

   - Homework Club (grades 5 to 8),

   - GED for age 19+

   - Cincinnati Public Library Outreach Center for reading and reference materials

   - Education & Technology Center

3. Services for Basic Needs, Addyston UMC Food Pantry

4. Money Made Easy, Budgeting 101

5. Parenting Classes, The Discipline Solution and Conflict Resolution

6. Family Christian Mentor (Objective is to help families set goals and access resources

for economic and spiritual strengthening)

Vision For The Family Healing Center
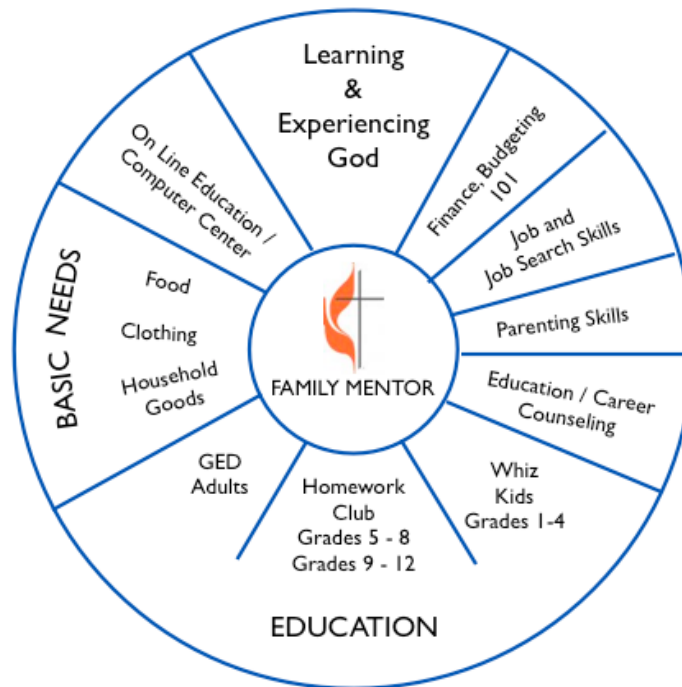
Services Included in this Research Study
The Family Healing Center

APPENDIX C

MENTOR TRAINING MANUAL

Family Healing Center
Mentor Training Manual

February 18, March 21, & March 24
2012

Addyston United Methodist Church
Pastor, Ann Wurster

ACKNOWLEDGEMENTS

Gratitude for much of this manual and the family strengthening approach is given to:

Anita Page with Moms Hope
This training manual, resource inventory, skill assessment, and resource worksheets are based on the mentor program originally written by the Moms Hope organization.

Bob Biehl's book *Mentoring Confidence in finding a mentor and becoming one*
The educational material on relationship and differentiation of roles was taken from this book.

Center for Working Families,
An Integrated Approach To Fostering Family Economic Success,
http://www.aecf.org/OurApproach/StrengtheningFamilies.aspx, Internet, accessed 25 July 2011

The Center for Working Families' goal is to foster economic success by providing a range of services to the family including education support, mentoring, financial services, and job search /skill development. The Annie E. Casey Foundation supports various Centers for Working Families with expertise and grants nationwide.

Family Healing Center Mentor Training

AGENDA
Family Healing Center

Welcome and Introductions

Program Overview

    Family Healing Center Mission and Purpose
    Program Cycle
    Program Goals
    Expectations: Role of the Mentor/Expectations
    Participant Eligibility

    Healthy Boundaries
    Common Challenges
    Barriers

    Setting Goals
    Problem Solving
    Resource Inventory
    Resource Worksheets
    Action Pan

    Calendar of Events
    Community Resources

Reporting/Communications

Understanding a Framework of Poverty, Dr. Ruby Payne
    Fundamental principles of *Understanding Poverty*
    Overview of Hidden Rules of Socio-Economic Classes

Getting Started

    Lunch and Resource Inventory

Family Healing Center

Mission & Purpose

The Family Healing Center offers a family Mentor Initiative to form *Christian families* while enabling economic improvement so the family achieves and maintains a Christian life style with greater self-reliance and independence.

Note the emphasis on Christian formation. The intention is to not only make progress and strengthen the family economically, but also to support development of a Christian life style.

The skill of goal setting and action planning is essential to move out of the life style of reaction. This is different from simply filling a need. Goals should be defined by the one being mentored –not by the mentor. Along with life skills and education goals, the family should be encouraged to build goals into their lives to seek God, learn about God, and live a life based on scripture.

What We Do …. Goals and Objectives

Our goal is to assist our community's families to accept Jesus Christ in their lives and economically strengthen their life styles by pairing them with volunteer mentors. The mentors will be trained to offer practical support, encourage involvement in church and community programs, and guide the families toward resources as needed. The mentors build a long term relationship while helping a family define and set goals. Family progress will be reviewed and assistance with faith formation, time management, workforce readiness, education, tutoring, employment, household management, budgeting, enrichment activities and higher education.

This mentoring initiative is to provide a new way of thinking about families raising children in economically challenged communities. The premise of family strengthening is that children do well when cared for by supportive families, which, in turn, do better when they live in vital and supportive communities. By enhancing connections within families and between families and the institutions and resources that are available, children and their families will improve their lifestyle quality.

We will help connect isolated families to valuable resources, mentors, and programs to achieve stability and self-sufficiency.

Over time, our mentoring initiative gives access to a number of different programs, including:

● *Christian Formation* to help parents and teenagers/youth/children to become involved in a church to worship on Sunday, attend Christianity and Bible classes, as well as fellowship with others in a Christian environment.

• *Educational / Employment Advancement* to help the family access educational programs and improve career / job opportunities. (i.e. GED, higher education, job search skills, job skills, etc.)

• *Economic Strengthening and Personal Development* to support the family during times of personal or social stress and to provide guidance for decision making. (i.e. finance and budgeting, time management, etc.)

FAMILY HEALING CENTER 2012
(Practical Resources for Healing and Economic Strengthening)

* Christian Education Classes and Programs
  * *KIDS Club* Sunday Mornings (ages 3 to 13)
  * *KIDS Community Events* - Vacation Bible School, Santa's Workshop, Easter Program
  * *KIDS Journey* (ages 10 - 12) (Confirmation Class Material)
  * *KIDS Choir*
  * *Adult Bible Study* - Topics and format vary every 6-12 weeks. (Advent, Lent, Beth Moore Inheritance, Romans, Joyce Meyer, Battlefield of the Mind, current sessions on Hebrews)
  * *Adult Exploring Christianity Classes* (Alpha Course)
  * *Exploring Healing* (Explore the biblical basis of healing & how to promote healing in life)
  * *Men's Small Group*
  * *Connecting to God in Prayer*
  * *Victory Christian Living Classes*
* Education Programs
  * Whiz Kids (reading grades 1-4),
  * Homework Club (grades 5-8),
  * GED for age 19+
  * Cincinnati Public Library Outreach Center for reading and reference materials
  * Education & Technology Center
* Services for Basic Needs - Addyston UMC Food Pantry
* Services for Basic Needs - Oak Hills UMC Furniture, Household Needs, and Clothes Pantry
* Family Mentor / Life Coach (Objective is to help families set goals and access resources for economic and overall life strengthening)
* Vocational / Career Counseling for adults (Career Counselor from Taylor HS; sessions at The Center)
* Budgeting 101 - Finance / Budgeting Classes
* Jobs For Life - NewSong Vineyard Church Harrison, OH 45030 March 3 - April 27, 2012 (Sat Morn)
  If computer / technology upgrade, then hold sessions at the Family Healing Center.
* Health Services (Local Community Needs Assessment and draft plan with possible funding opportunities to be completed by Xavier Health Services Administration Master Students this semester.)

The Family Healing Center
is located at
Addyston
United Methodist Church
218 Main Street
Addyston, OH 45001
(513) 941-6034

Learning & Experiencing God

BASIC NEEDS

On Line Education / Computer Center

Food

Clothing

Household Goods

Finance, Budgeting 101

Job and Job Search Skills

Parenting Skills

FAMILY MENTOR

Education / Career Counseling

GED Adults

Homework Club
Grades 5 - 8
Grades 9 - 12

Whiz Kids Grades 1-4

EDUCATION
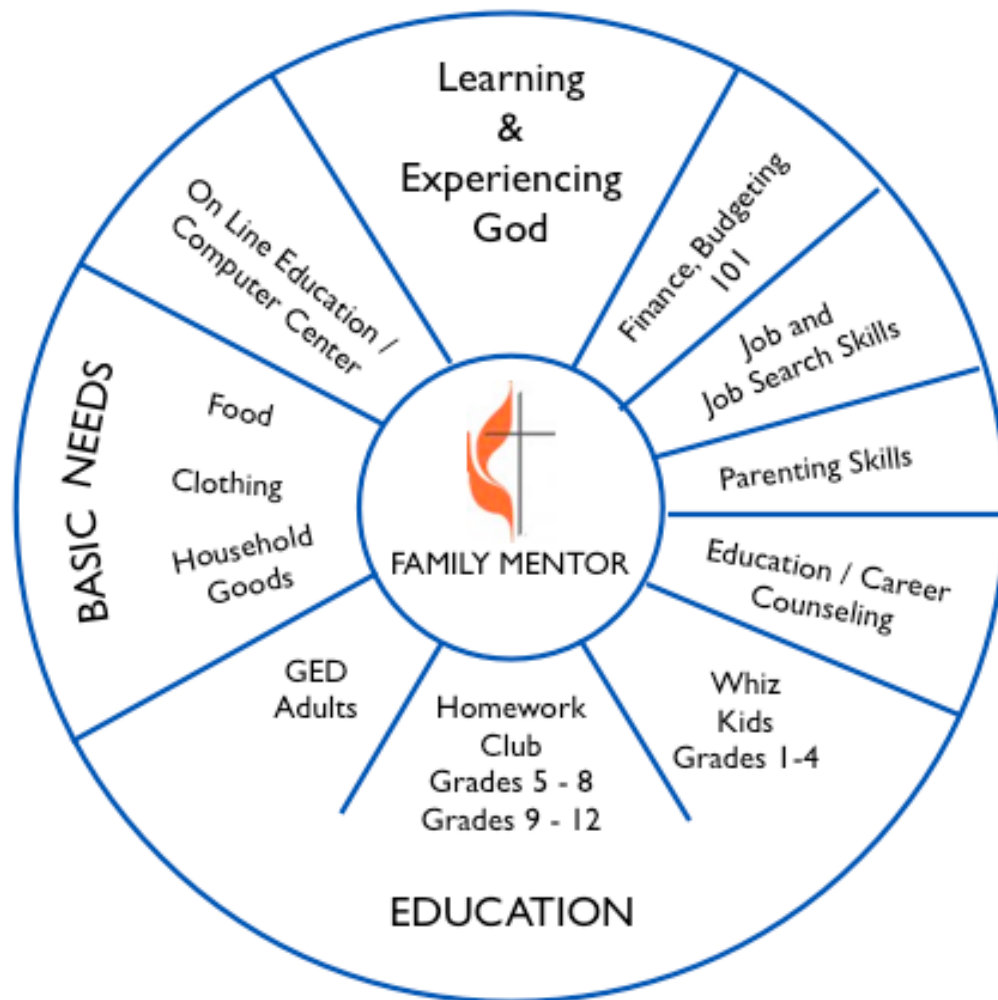
PROGRAM CYCLE
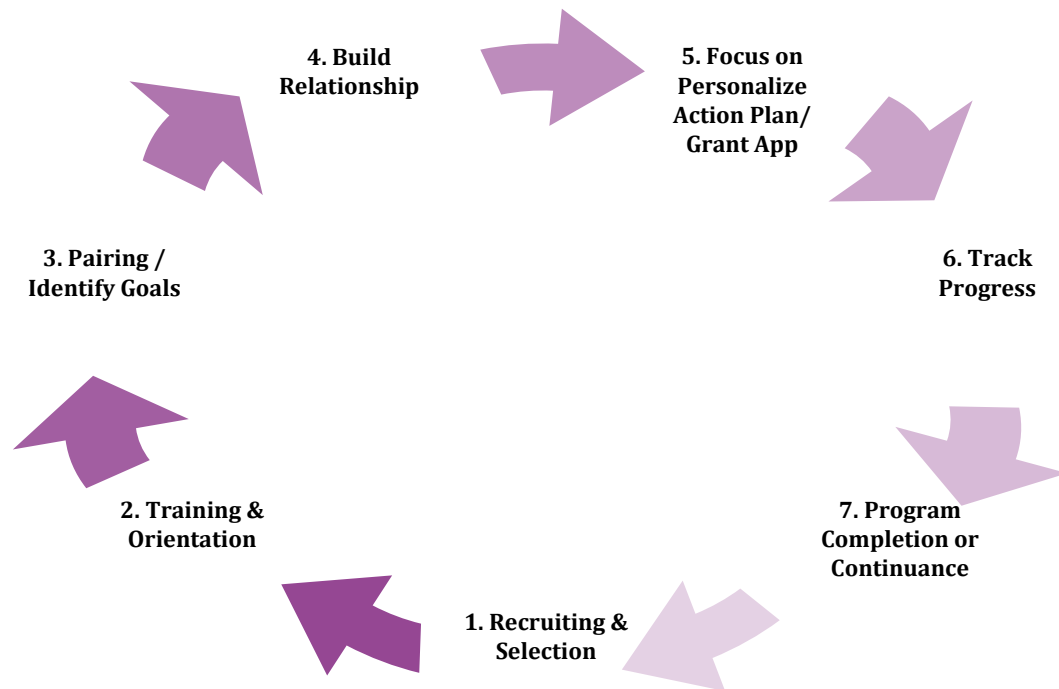
Step 1: Recruiting & Selection
- Participants become aware of program through the Healing Center and Addyston UMC programs
- Participants are selected based on an interview with the Pastor
- Participants must complete the Family Survey
- Mentors are recruited through local churches

Step 2: Training & Orientation
- Participants/Mentors attend a 2+ hour training that includes a program overview, program expectations, goal setting, reporting, and resource worksheets
- At training, both participants and mentors complete profiles that identify interests, aspirations, and expectations in order to assist staff with pairing.

Step 3: Pairing/Identify Goals
- Program Coordinator evaluates the profiles and pairs based on: age, geography, & situation.
- Participants and mentors meet at the Healing Center for one on one pairings

Step 4: Building Relationships
- Partners meet in person 2 times per month with conversations via phone, text, email weekly
- Program Coordinator contacts all pairs to support retention immediately after pairing

Step 5: Goal Setting & Completion
- At the pairing, partners will meet to review Personalized Action Plan, and complete resource worksheets.
- Mentor will update the Family Healing Center with updated Action Plans.

Step 7: Mentor/Participation evaluation - Continuation or Completion
- An interim Evaluation will be completed after 60 days (two months). Both the mentor and the participant will fill out the family survey and determine if they would like to continue
- After one year, both the mentor and the participant can determine if they would like to continue formally with goal completion. The goal of the mentoring program is to empower participants to self-sufficient lives
- Either the mentor or participant may terminate the relationship at any time.

Family Healing Center Mentor Program Goals

Family Goals: Our goals for success for the overall family include one or more of the following:

- Involvement in a church and growing in their knowledge of Christianity and The Bible
- Improved attitudes towards school with a higher value placed on education; if needed attendance at GED classes
- Reduced negative behaviors related to financial stress, drugs, and arrests.
- Involvement in vocational or job skill training
- Evaluation and/or involvement in 2 or 4 year college program
- Career development
- Family Economic Strengthening through improved life, job, and/or professional skills
- Improved positive social attitudes and relationships with peers, family members, work colleagues, authority, and community leaders. Successful family members will strive to become mentors to another a family.

Completion of Resource Goals:

1. Mentors will assist participants with developing resource goals that support personal and family stability and long-term advancement. Each participant will take a resource inventory that identifies resource strengths and needs.

2. Based on results of the resource inventory, personal goals will be identified in the following areas:
   - Employment
   - Education
   - Time Management
   - Childcare
   - Transportation
   - Housing
   - Finance: Budgeting 101
   - Conflict Resolution
   - Emotional / Mental Health
   - Faith and Spiritual Journey

A People-Placement Engine

We create volunteer opportunities for people to leverage their experiences, passions and time availability, yielding meaningful, community impact through:
- Life-on-life mentoring opportunities
- Professional skill development
- Project-based opportunities

EXPECTATIONS

Family Healing Center
Mentor

Position & description

A Family Healing Center Mentor is fundamentally committed to building a ***relationship*** with a participant and their family. The ***goal*** is to help them reach their ***God-given potential***.[83]

Mentoring Stories on pages 20 and 23 Mentoring book by Bob Biehl

Our mentoring initiative aims to break the cycle of poverty and despair through education, a one-on-one relationship with a Christ-centered caring adult and a faith experience.

Intentional Relationship Development asking the questions:
    What are your priorities?
    How can I help?

Mentoring is NOT evangelism or discipleship formation!

Reference chart on page 29 of Mentoring book by Bob Biehl

What makes a good Mentor?
- Consistent, Stable
- Affirming
- Believed in me
- Accepted me where I was
- Saw me as a person of value
- Included me in their life
- Fun
- A person of character, trustworthy
- I admired the mentor
- There was a naturally positive relationship between us
- I knew my mentor was not perfect and it didn't matter[84]

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[83] Biehl, Bob, Mentoring Confidence in finding a mentor and becoming one, Broadman & Holman Publishers, Nashville, TN 1996.

[84] From the Third Annual National Mentoring Conference 1994 held in Portland Oregon

ROLE OF THE MENTOR - In a trusted relationship, help direct the family to needed resources

The Mountain of Life

Being alone on the mountain of life can be fine on a clear and good day. However, life doesn't consist of all clear and warm days. Storms, barriers, and challenges face us as we raise our families.

The Mentor is an "enabler", bringing God, friendship, and other resources to assist the family in climbing and enjoying the Mountain of Life.

Barriers Addressed by a Family Mentoring Approach

Family mentoring programs recognize that families require more than just material resources. They need caring and supportive relationships. Volunteer adult mentors can provide these as well as being advocates for families.

Family mentoring programs generally address the following barriers facing families struggling economically:
- Isolation and a lack of social connectedness
- Absence of emotional support
- Difficulty accessing services and maneuvering through the social service system
- Social, economic and other stressors that make self-sufficiency challenging, including financial illiteracy, teen parenthood, limited education and job skills, inadequate or unstable homes
- Housing, lack of transportation and child care
- Low self esteem

Responsibilities

1. Facilitate and develop a positive relationship
   a. Weekly phone/email
   b. Meet personally twice a month
   c. Pray regularly for and encourage parents and young adults toward personal advancement

2. Set Goals and Develop Resources for Advancement
   a. Based on results of personal resource inventory, Mentor and participant will prioritize resource needs, identify goals and use Action Plan for completion
   b. Complete required resource worksheets to identify and address resource needs and problem-solving skills
   c. Track progress monthly
   d. Hold participant accountable

3. Participate/Communicate with Family Healing Center team
   a. Meet with team quarterly or as needed
   b. Communicate to Coordinator/team leader as questions/concerns emerge
   c. Use email to communicate issues or successes

4. Report
   a. Update participant account report monthly

Time commitment:
 4-8 hours per month for minimum of 12 months. Completion of the Family Healing Center program is measured after the first 60 days and yearly, but can continue based on commitment and desire to focus on goal completion.

PARTICIPANT ELIGIBILITY

Participants may become ineligible for the mentoring program for any of the following:
1. Non-Responsiveness
   - Participants do not return phone calls or give advanced notice for cancellations
2. Not interested in Goal Development or Advancement
   - Not working or making an effort to complete goals
3. Job Stability
   - Participants (either or both parents) must pursue employment (part-time or full-time) during the Family Healing Center program. Without employment

or the desire to pursue employment—the Family Healing Center program will have an increasingly difficult time supporting stabilization and advancement

HEALTHY BOUNDARIES

It will be important to set boundaries at the start of the relationship. Not only will it drive the direction of the relationship, but it will also eliminate uncomfortable situations. Some starting guidelines;

Finances: Establishing a stable financial position is a critical goal as the participant moves along the path to self-sufficiency.   Finances are individual matters and both the participant and the mentor's finances should remain private. To establish a healthy relationship, financial support should not be expected as part of the relationship. If there are financial needs that will help support personal advancement, then the mentor can utilize the grant process for additional resources. However, there are a few scenarios that are appropriate for a mentor to provide voluntary financial support. It is at the mentor's discretion to provide financial support as it concerns activities or goal completion.

Examples include:
- Treating to lunch or coffee
- Special occasions/milestone markers
- Support to goal completion/advancement

Confidentiality: Conversations between mentors and participants are confidential. Trust is earned over time. Maintaining a level of confidentiality and privacy is critical to building a strong relationship. However, there are a few scenarios where we would expect confidentiality could be broken:

Work Related Issues
"I'm going to quit"; instability on the job,lack of motivation to work—Unemployment can lead to significant crisis and we want to help prevent crises if possible.

Emotional Issues
Skewed perspectives; Problems with anger, resentment; Not following through w/ responsibilities; suicidal thoughts

Abuse
Child Abuse, Drug Use / Abuse, Domestic Abuse or threats, Sexual Harassment/ Innuendo

Criminal Activity
Mentors who are in uncomfortable in any should contact Ann Wurster immediately.

Meeting in Person: Meetings should be held in public places until trust is established.

Transportation: Many of the participants may not have personal transportation. The barrier of transportation can create a hurdle in meeting together regularly. We encourage participants to utilize normal modes of transportation; however, as the relationship grows, mentors may find that providing personal transportation when you meet for your 1:1 will increase connection & goal completion.

COMMON CHALLENGES

1. **Follow-Through**
- Side-tracked easily concerning "next steps" for goals (may seem like a lack of effort)
- Inconsistent patterns: with work, residence/housing, educational stop-starts—the instability does not allow a participant to stabilize and build on resources to "Get Ahead"

Response: Discuss stability and the importance of creating patterns of commitment. Most successes in life require long-term effort and commitment.

2. **Scheduling and Planning Ahead**
- Anticipating future outcomes in order to plan today
- Scheduling conflicts: "Tyranny of the moment"
- Participants have a Time Management worksheets and problem-solving exercises to help increase scheduling and planning skills.
- Participants are given personal calendars; please use the worksheets and the calendars to build skills

3. **Unrealistic Expectations**
- Wanting to own/start personal business without experience or stable work history
- Maintaining past friendships with the belief that they will not negatively influence

Response: Take him/her to a local business owner. Help him/her understand what is needed (skills, capital and operations to build a successful business). Provide additional options: pursuing work in the field—working within an organization. Help them problem-solve and evaluate "pros/cons" of relationships… help set up "options" for them to make decisions.

4. **Fear of Progress**
- Sometimes, staying in patterns is less challenging than trying something new and developing.

Response: Often times, it will be difficult for the mentor and the participant to identify fears.   Discuss the pattern of excuses and that you want to talk about and remove the extenuating circumstances (or excuse) to "plan ahead." (See above) It is common to fear "new experiences"—share your own—participate and ready them as much as possible through exposure.

5. Phone Connections
- Due to minute-by-minute plans, phones are often cut off

Response: Ask participant what kind of phone plan they have. If so, set up a Plan B if your cell phone minutes run out.

- Provide additional contact numbers
- Text updated or changed number immediately
- Sometimes "Texting" works even if phone is not operational for calls; clarify availability of "texting".

BARRIERS

Child Care
This is the #1 issue that interferes with a participants ability to find and keep work. A job-seeker must have child care arrangements, in which they have confidence, in order to become successful in the workplace. Unreliable arrangements can lead to job loss. Participants have to address their child care needs and determine a plan that provides care in the following situations: emergencies, after-school, sickness and summer/holidays.

Transportation
Not having transportation or access to the bus line…These are common issues that provide barriers to acquiring resources etc.   For information on bus tokens, bus cards, and licensure, please see the Resource List under *Transportation.*

Legal Issues
For single parents, legal barriers may include the following: complicated custody arrangements, child support, unpaid parking tickets, bankruptcy, probation violations, & expungement requests. Many of the legal issues have specific financial implications. For legal resource assistance, see the Resource List under *Legal.*

Substance Abuse
Either through direct use or through the indirect impact of substance abuse upon the family, an addiction to drugs and/or alcohol will negatively impact all areas of life. If a substance abuse issue is impacting the individual or family, it is important to address immediately through professional services. Notify Program Coordinator immediately See Resource List under *Substance Abuse.*

Financial Issues
Virtually all participants have financial resource needs. Many have default loans, poor credit history, difficulty paying bills, etc. Providing skill development on budgeting & debt management is as critical to overall financial sufficiency as an increase in income. ***Your role does not include helping the Member financially;* however, you can use your experiences with budgeting, debt management, and available programming to empower them to manage their finances and achieve financial stability.** During this initiative, participants will work building financial skills both through worksheets and available.

THE TRICKY ONES…
The following barriers frequently wreak havoc with the participant's pursuit of self-sufficiency, but are rarely talked openly. If we believe that these issues are too touchy to discuss, we may overlook the real reasons why the participant hasn't been able to overcome specific barriers.

Lack of Role Models
Due to a lack of role models, some participants are at a disadvantage when it comes to resources. They may not have a broader perspective& understanding depending on her network of relationships. When problems occur and resources are needed, they may not have anyone with whom to discuss issues and to brainstorm solutions. This is where YOU can have a tremendous impact!

Fear of Success
New and challenging circumstances can yield self-doubt and uncertainty. It may be easier mentally and emotionally to maintain the status quo than to "try" something unfamiliar and challenging. You can challenge "fear of success" by asking questions about where they want to be in the future while also practicing problem-solving and encouraging solutions.

Loss of Hope
"I have been rejected so many times, why do I bother?" It is difficult to maintain an energy level and a positive attitude that is needed in order to continue to move forward and overcome barriers to daily life. Building confidence and positive thinking skills is important for continued personal advancement. See Resource List under *Emotional Resources.*

Entitlement Issues
Some participants believe they deserve to receive certain resources. Consider that until very recently, cash benefits from the welfare system were called a *grant*. Some people got used to receiving this check and regarded it as their pay. Some believed that the government owed them this money. They often do not connect that the "government" is paid for by working people. In addition, entitlement may emerge from a lack of understanding or perspective… a limited awareness to what is required prior to receiving a resource such as a promotion, a certification, a pay raise, etc.

Poor Problem Solving Skills
As a mentor, you will work with participants to develop problem solving skills. Many assume that life's circumstances are static. For example, "I didn't get out of the doctor's in time, so I just didn't go in." "My car broke down so I quit." "The kids were sick, so I took a few days off and they fired me…" One of the critical components of your time with participants is to help them to understand that there are always "solutions. In order to promote healthy problem-solving skills, provide 3 open-ended options that are "cause and effect" driven. You will be given problem-solving modules to help job members improve problem-solving skills.

SETTING GOALS

One of the most important elements to Family Healing Center is the attention to resource development and goal completion. Family Healing Center exists to support the participant in their efforts towards self-sufficiency.

You and your participant will assess their resources and begin to identify and set goals that build resources for stabilization and advancement. Remember, building resources continues to stabilize and provide a foundation for long-term advancement towards self-sufficiency.

Your participant will likely pick the areas of concern automatically. It is important that they pick the area to focus since they will also be setting goals for themselves. The Coach can suggest, however ultimately the initiative has to come from the participant.

Completion of Resource Inventory
Completion of Resource Goals:
Mentors will assist participants with developing resources and skills.
Each participant will take a resource inventory that identifies resource strengths and barriers.   Based on the results of the inventory, personal goals will be identified.

Resource Sheets are available electronically at - www.addystonumc.org/addystoncoach

Employment

Education

Time Management

Childcare

Transportation

Housing

Finance: Budgeting 101

Conflict Resolution

Emotional / Mental Health

Faith and Spiritual Journey

PROBLEM-SOLVING

One of the critical components of your time with Family Healing Center participants is to help develop solution-oriented skills to apply towards current situations and future resource advancement. Whether building time management skills or pursuing home ownership—it is important that every Family Healing Center participant identifies problems, solutions, and achievable action steps.

Problem-Solving Principles:

1. Attempting to understand the cause of a problem is not necessary or particularly useful. It is about moving forward.
2. Successful work depends on knowing where the participant wants to get to.
3. Sometimes a small change will set in motion a solution to a problem
4. Focus on what the participant can control or do. We often can hold others responsible for our life circumstances and although others may have significant impact—the participant cannot change or control others' behavior—they can only control their own.
5. Listen Carefully. Use reflective listening skills to restate the emotions you hear him/her expressing.
6. Work together to identify options with cause and effect consequences allowing the participant to think through end result. "If this, then this"
7. Allow the participant to experience natural consequences of their choices – learning from bad choices, natural consequences, helps promote learning for future success!

Mentoring Approach

In the resource worksheets, the below question sequence will be used to help cultivate critical thinking and solutions for current issues and future advancement.

Imagine a scale from 0 to 10, where 10 represents your best hopes achieved and 0 being the absolute opposite.
1. Rate and describe the situation as it is now.
2. Describe the situation as I (the Family Healing Center Participant) want it to be (10 out of 10 on your scale)
3. What is working well? Describe the actions/behaviors that you want to continue?
4. What are the actions steps that need to be taken to move step closer to your preferred situation?
5. What will keep the situation from changing?
6. Use the goals worksheet to put together an action plan

Follow-up questions
1. What's been better since we last met?
2. What did you do? How did you do it?
3. What have you learned about yourself?

The completion of these Problem Solving Worksheets is highly recommended. Sometimes we skip over questions or issues because we are so use to automatically using some of these skills. The priority assigned to a worksheet is determined by the participant. Worksheets should be worked on in the order of highest priority targeting high-risk areas first identified in the Resource Inventory and Personalized Action Plan. Once a module is completed, please update your Family Healing Center participant's account by placing a check next to the module completed.
Submit completed worksheets to the Program Coordinator.

Reporting

Mentors will update their Participant's status for the Family Healing Center program at least once quarterly and as worksheets are completed.

Email a copy of the following reports and worksheets (monthly or as completed) to awurster@cinci.rr.com

- ○ Resource Inventory
  - ▪ Update notes and changes monthly
- ○ Resource Worksheets (as completed)
- ○ Action Plan (Submit initial action plan and updated quarterly / end of research timeframe)
  - ▪ Update notes both on the Action Plan and Goal section
  - ▪ Check off when goals are completed
  - ▪ Add new goals as needed

- ○ Email any specific comments or concerns you have regarding your mentoring relationship (i.e.: partnership, employment, and/or critical personal issues/resource needs to be addressed).

- ○ Share using the Addyston UMC Coach Site (via BLOG)   "things that are working" and "challenges / barriers you are encountering"

APPENDIX D

RESOURCE INVENTORY AND GOAL TEMPLATE

RESOURCE INVENTORY   NAME_____   Date_____

Place a checkmark in the box next to the statement that you feel best describes you.

Education

1)	☐	I don't have a high school diploma or GED	☐	I have a high school education or GED	☐	I have completed advanced academic training (Associates, Bachelors, and/or Masters degree)	☐	I attend Addyston UMC GED program Circle one In Person On Line
2)	☐	I don't have the training I need to find a stable job	☐	I have the training I need to find a job, but not the job I would like	☐	I have the training I need to succeed in a career I enjoy		
1a)	☐	My children have multiple D & F on grade reports	☐	My children have mostly C and above on grade reports	☐	My children have A and B on grade reports	My children attend Whiz Kids and/or Homework Club at Addyston UMC

Employment

3)	☐	I am unemployed or temporarily employed	☐	I have part-time or full-time employment without benefits	☐	I have had full-time employment with benefits for at least 6 months

Income: Yearly Salary $_____ / year

OR

Hourly $_____ / hour   # hours worked per week _____

Housing

4)	☐	My housing is unsafe or un-fit to live in (ex. no heat, no water, unsafe electrical, unsafe structure)	☐	My housing is relatively safe but occasionally does not function properly (ex. plumbing issues)	☐	My housing is safe and functions properly	☐	Not applicable (I do not have housing)
5)	☐	I live in an unsafe neighborhood; it is not my neighborhood of choice	☐	My neighborhood is relatively safe, but not my neighborhood of choice	☐	My neighborhood is safe and is my neighborhood of choice	☐	Not applicable (I do not have housing)
6)	☐	I live in a shelter or with family or am at risk of being evicted (please underline which one is true)	☐	I use a housing subsidy to maintain a house or apartment	☐	I maintain a home or apartment without the use of a subsidy		
7)	☐	I don't have the furniture needed in my home	☐	I have sufficient furniture in my home to get by	☐	I have all the furniture in my house needed for my family to live comfortably	☐	Not applicable (I do not have housing)

Financial						
8)	I don't have a budget, or I have a budget that I don't use		I have a basic budget that helps me understand overall how much money I make and how much money I owe		I have a budget that governs my daily expenditures and financial goals	I attended the Finance Budgeting Workshop at Addyston UMC
9)	I have no savings account or money saved		I have at least one week of income saved		I have at least one month of income saved	
10)	I am unable to pay off my debt (I have trouble paying the minimum amount required regularly)		I have debt but I pay the minimum payment regularly		I have no debt OR I am paying above the minimum amount required	I attended a different Finance Workshop at Addyston UMC
11)	My income doesn't allow me to even pay for the things I need (housing, food, utilities)		My income is enough to just barely get by (I can pay for housing, food, utilities)		My income is enough to pay for all of my "needs" and some of my "wants"	
Substance Use						
16)	I occasionally or regularly use *illegal* substances (ex. Cocaine, Heroine, Marijuana) AND/OR *legal* substances very often (ex. alcohol 3-4 times per day, almost every day)				I abstain from all illegal drugs and only use legal substances 1-2 times per day or less	Not Applicable (I don't use any drugs or alcohol)
17)	Occasionally or often my use of drugs or alcohol interferes with my relationships with friends or family, or work				My use of drugs or alcohol never interferes with my relationships with friends or family, or work	Not Applicable (I don't use any drugs or alcohol)
18)	I am not currently seeking treatment for my substance abuse				I have completed a substance abuse treatment program and have since been sober	Not Applicable (I have never had a problem with substance abuse)
Mental Health						
19)	It has been a long time since I've felt happy, satisfied, and fulfilled		I feel happy, satisfied, and fulfilled some of the time		I feel happy, satisfied, and fulfilled most of the time	

20)		Often my negative feelings (ex. anger, anxiety, depression) interfere with my life (work, relationships, etc.)		I may have negative feelings (ex. anger, anxiety depression) often but I can generally still function and go about my day to day activities		The majority of the time negative feelings (ex. anger, anxiety, depression) do not interfere with my life (work, relationships, etc.)		
21)		I am generally pessimistic about my future		When thinking about my future, I feel optimistic sometimes and pessimistic other times		I am generally very optimistic about my future		
Relationships								
22)		I don't feel very much support from family or friends in my effort to change my life		Most of my immediate family & friends are supportive of my efforts to change		My friends and/or family are not only supportive of my effort to change but are very encouraging		
23)		It's hard to think of anyone that I know I could call on in a crisis		I have a few people in my life that I know I could call whenever I needed help		I have numerous people in my life I know I could count on if I were in a crisis		
24)		I don't have any people in my life that provide extended knowledge, experiences, and expertise to help me achieve my goals; I have no positive role models		I have one person in my life who helps me set goals for self-improvement, and also has access to extended knowledge, experiences, or expertise to help me achieve my goals		I have a substantial network of positive relationships that can support my efforts towards personal advancement through encouragement, as well as extended knowledge, experiences, and expertise		
25)		My significant other (spouse, boy/ girlfriend) sometimes keeps me from accomplishing my goals and being where I'd like to be in my life		My significant other (spouse, boy/ girlfriend) is not necessarily supportive of my work towards my goals but doesn't hold me back either		My significant other (spouse, boy/ girlfriend) is generally very supportive of me; they encourage me toward my goals		Not Applicable (I do not have a significant other)
Childcare								
26)		I don't have access to childcare, or don't have the ability to afford childcare		I have access to some form of childcare but it is not the childcare of my choice; or I receive vouchers for childcare		I have access to the childcare of my choice, can afford it without the use of vouchers, and I feel comfortable with how my children are cared for		Not Applicable (I don't have children)

Transportation							
27)		I don't have access to public or private transportation; I rely on walking or other people driving me		I am aware of how the Metro works and it is my main source of transportation		I own a reliable car, or have regular, reliable access to a car (ex. the person who I live with and I share a car)	
28)		I generally have to "piece together" the cost of bus fare		I can afford to use the Metro whenever needed		I can afford to own a car, as well as pay for "upkeep" and gas	
29)		I don't have a driver's license		I have a driver's permit or temporary license		I have a driver's license	
Time Management							
30)		I have a hard time getting to appointments or work on time, or I am only sometimes on time to work or appointments				I am almost always on time or early to work or appointments	
31)		I don't or can't plan in advance, I need to just figure out what I'm doing in a given day on that day				I am very capable of planning a few days or more in advance and following through with the appointment or plans	
32)		I don't have any type of system to keep track of when I make appointments or plans and often can't remember my appointments, or I have a system that I do not use				I have a reliable system (ex. appointment book) to keep track of appointments and manage my time well	

NAME / Date:	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I get along with people at work					
I generally have a positive outlook regarding my life					
I manage my anger well					
I am excited about making a change in my life					
I treat others with respect					
I lose my temper					
I am happy with the choices I've made					
I get along with friends and family					
I am satisfied with who I am					
I think that I am capable of changing my circumstances					
I have a variety of methods to solve problems					
I enjoy most aspects of my life					
I feel that I have no control over the things that have happened to me					
My boss at work is pleased with me					
I feel that people or organizations keep me from having the life I want					
I often need someone or something to encourage me to start on a task					
I feel that I am where I'd like to be in life					
When I need to get something done, I don't have a problem starting to work on it					
When I have a problem I generally can come up with a way to solve the problem					
I believe In God, a Higher Being					
I believe in Jesus Christ					
I believe in The Holy Spirit					
I would like to learn more about God					
I would like to learn more about The Bible					

NAME / Date:	Never	Once in a While	Sometimes	Weekly	Daily
I attend church services on the weekend					
My children attend church services on the weekend					
I pray in private					
I read The Bible at home					
My faith impacts my life on a daily basis					
I attend Bible Study					
My Children attend Christian classes					
I serve / volunteer at Church					
I serve / volunteer in the community					
Comments					
I describe myself as (circle one): Christian Jewish Muslim Hindu Buddhism Other: _____					

Circle the following emotions and characteristics that appear to be consistently demonstrated in their home environment?

Peace	Anger	Conflict
Rudeness	Sharing	Open Communication
Quarreling / Bickering	Defensive Behavior	
Tolerance / Patience	Kindness	Goodness
Joy / Happiness	Self Control	Sharing
Open Communication	Laughter	Gentleness
Frustration	Not Speaking to someone	
Stress	Tolerance / Patience	
Bursts of Anger	Hostility	Jealousy
Impatience	Discontent	

Family Healing Center
ACTION PLAN (Goals)

NAME _____

Date_____

PERSONALIZED ACTION PLAN

High-Priority Resource Area

1.	
2.	
3.	
4.	
5.	

Stable Resource Area

1.	
2.	
3.	
4.	
5.	

Thriving Resource Area

1.	
2.	
3.	
4.	
5.	

Goals in Progress	Action Steps	Completed
		☐
		☐

Tips

- Target no more than 3 goals at a time. Goals are large achievements. It may take some time to complete all of the steps necessary.
- Action Steps: Break down each goal to identify achievable action steps. Use the Action Plan to prioritize goals, set action steps and timelines.
- Track progress by updating this form quarterly or as goals change - Email to Ann Wurster awurster@cinci.rr.com

APPENDIX E

END OF PROJECT SURVEY TEMPLATE

Mentored Participants filled out this survey at the end of the research time frame.

NAME / Date:	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I Feel The Mentor Program and my Mentor is working					
I feel participating in the Mentor Program and Church resulted in me being more involved in activities such as church services, alpha class, budget classes, parenting classes, etc.					
I feel I am making progress on the goals I set in the Mentor Program					
I made a change in my life (new employment, training in job skills, signed up or started educational classes, etc) based on my involvement in the Mentor Program					
My housing changed based on involvement in the mentor program					
Because my kids were involved in Tutoring and after school programs they raised their grades					
I attended a class (parenting, financial, Christian) and changed some behavior based on the class content IF Yes, what changed?					
After being involved in the mentor program and church, I have more peace and contentment. I am less angry, frustrated, depressed, and/or anxiety ridden.					

The thing I like best about the Mentor program is:					
Did any of the answers in your Initial Assessment change during the last two months? (In particular the Christian questions at the end) IF Yes, What?					
What suggestions or improvements would you like to see at the church or in the Mentor Program?					

APPENDIX F

PARTICIPATION IN ACTIVITIES

Table 10. Number of participants for all activities, all family members

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th	Week June 3rd	Total
Mentored People										
M_1	5	8	5	7	5	7	6	2	0	45
M_1B	4	5	3	5	4	5	6	1	0	33
M_2	5	6	3	5	2	3	4	2	0	30
M_3	0	4	1	3	3	0	4	3	0	18
M_4	1	1	0	0	0	0	0	0	0	2
M_5 (Mentored week of 4/30)	0	0	0	0	1	1	1	0	0	3
M_6 & M_6B	8	6	6	8	8	11	11	0	0	58
TOTAL MENTORED PARTICIPANTS										189
Non-Mentored People										
NM_1	0	0	1	0	1	2	1	0	1	6
NM_2	1	1	1	0	1	1	0	0	0	5
NM_3	2	2	2	2	2	2	0	0	0	12
NM_4	2	2	1	0	0	0	0	0	0	5
NM_5	2	2	1	2	2	1	0	0	0	10
NM_6	2	2	2	1	2	2	0	0	0	11
NM_7	2	2	2	2	2	1	0	0	0	11
NM_8	0	0	1	0	0	2	1	0	0	4
TOTAL NON-MENTORED PARTICIPANTS										64

Table 11. Number of adults only for all activities

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th	Week June 3rd	TOTAL
Mentored People										
M_1	3	5	3	4	2	4	3	2	0	26
M_1B	2	2	1	2	1	2	3	1	0	14
M_2	3	3	1	3	0	1	2	2	0	15
M_3	0	2	1	1	1	0	2	1	0	8
M_4	1	1	0	0	0	0	0	0	0	2
M_5 (Mentored week of 4/30)	0	0	0	0	1	1	1	0	0	3
M_6 & M_6B	2	0	2	2	2	2	2	0	0	12
TOTAL MENTORED PARTICIPANTS										80
Non-Mentored People										
NM_1	0	0	1	0	1	2	1	0	1	6
NM_2	1	1	1	0	1	1	0	0	0	5
NM_3	2	2	2	2	2	2	0	0	0	12
NM_4	2	2	1	0	0	0	0	0	0	5
NM_5	2	2	1	2	2	1	0	0	0	10
NM_6	2	2	2	1	2	2	0	0	0	11
NM_7	2	2	2	2	2	1	0	0	0	11
NM_8	0	0	1	0	0	2	1	0	0	4
TOTAL NON-MENTORED PARTICIPANTS										64

Table 12. Number of participants for Christian activities, all family members

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th	TOTAL
Mentored People									
M_1	3	4	2	5	3	4	5	2	28
M_1B	3	3	2	4	3	4	5	1	25
M_2	3	4	2	2	1	2	3	2	19
M_3	0	3	1	3	3	0	4	3	17
M_4	1	0	0	0	0	0	0	0	1
M_5 (Mentored week of 4/30)	0	0	0	0	0	1	1	0	2
M_6 & M_6B	8	3	3	6	5	8	8	0	41
TOTAL MENTORED PARTICIPANTS									133
Non-Mentored People									
NM_1	0	0	0	0	0	0	0	0	0
NM_2	0	0	0	0	0	0	0	0	0
NM_3	0	0	0	0	0	0	0	0	0
NM_4	0	0	0	0	0	0	0	0	0
NM_5	0	0	0	0	0	0	0	0	0
NM_6	0	0	0	0	0	0	0	0	0
NM_7	0	0	0	0	0	0	0	0	0
NM_8	0	0	0	0	0	0	0	0	0
TOTAL NON-MENTORED PARTICIPANTS									0

Table 13. GED Participation - Tuesdays 6:00 PM & Thursdays 5:00 pm

	Apr 17th	Apr 19th	Apr 24th	Apr 26th	May 1st	May 3rd	May 8th	May 10th	May 15th	May 17th	% Attended
Mentored People											
M_1	1	1	1	1	1		1		1	1	80%
M_1B (N/A)											
M_2		1			1	1					30%
M_3 (N/A)											
M_4 (N/A)											
M_5 (N/A)											
M_6 & M_6B											
Total number of Mentored Participants In Activities								11			
Non-Mentored People											
NM_1			1					1	1	1	40%
NM_2		1		1				1		1	40%
NM_3	1	1	1	1	1	1	1	1	1	1	100%
NM_4	1	1		1							30%
NM_5	1	1		1	1	1	1	1	1		80%
NM_6	1	1	1	1		1	1	1	1	1	90%
NM_7	1	1	1	1	1	1	1	1	1		90%
NM_8			1						1	1	30%
Total Number of Non-mentored Participants In Activities								50			
Number of Participants per week	6	8	6	7	5	5	5	17	7	6	7.20

Table 14. WHIZ KIDS and Homework Club participation - Tuesdays 4:15 pm

	Week April 17th	Week April 24th	Week May 1st	Week May 8th	Week May 15th	Week May 22nd	Average Percentage of Attendance
Mentored People							
M_1	1	1	1	1	1	1	
M_1B	1	1	1	1	1	1	
M_2	1	1	1	1	1	1	
M_3 (N/A)							
M_4 (N/A)							
M_5 (N/A)							
M_6 & M_6B	3	3	2	3	3	3	
Percent Attendance	100%	100%	83%	100%	100%	100%	97%
Total Number of Participants in Activities	35						
Non-Mentored People							
NM_1							
NM_2							
NM_3							
NM_4							
NM_5							
NM_6							
NM_7							
NM_8							
Whiz Kids (16)	13	14	15	16	13	16	
Homework (8)	8	7	6	4	5	8	
Percent Attendance	88%	88%	88%	83%	75%	100%	87%

Table 15. Worship service participation, Sunday mornings adults only
(Handed out brochures and invited to church on April 17th and 19th)

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th
Mentored People								
M_1	1	1	1	1	1	1	1	1
M_1B	1	1	1	1	1	1	1	1
M_2	1	1	1	1			1	1
M_3		1	1	1	1		1	1
M_4	1							
M_5 (Mentored week of 4/30)								
M_6 & M_6B	2		2	2	2	2	2	
Non-Mentored People								
NM_1								
NM_2								
NM_3								
NM_4								
NM_5								
NM_6								
NM_7								
NM_8								

Table 16. KIDS Club, Sunday mornings participation

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th
Mentored People								
M_1	1	1	1	1	1	1	1	
M_1B	1	1	1	1	1	1	1	
M_2	1	1	1	1			1	
M_3		2		2	2		2	2
M_4								
M_5 (Mentored week of 4/30)								
M_6 & M_6B	3		1	1		3	3	
Total Number of Participants	40							
Average Participant Attendance	62.5% (Maximum participation is 8 kids for 8 weeks)							
Non-Mentored People								
NM_1								
NM_2 (N/A)								
NM_3								
NM_4								
NM_5 (N/A)								
NM_6								
NM_7								
NM_8								

Table 17. Adult Bible study (Wednesdays) participation - 7:00pm
(Men's Bible Study Group or Women's Bible Study Group)

	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th	Week May 27th
Mentored People		NO CLASS THIS WEEK					
M_1	1		1		1	1	1
M_1B							
M_2	1				1	1	1
M_3							
M_4							
M_5 (Mentored week of 4/30)							
M_6 & M_6B							
Non-Mentored People							
NM_1							
NM_2							
NM_3							
NM_4							
NM_5							
NM_6							
NM_7							
NM_8							

Table 18. KIDS Journey and KIDS Choir participation - Wednesdays 4:30 & 5:30 pm

	Week April 8th	Week April 15th	Week April 22nd	Week April 29th	Week May 6th	Week May 13th	Week May 20th
Mentored People			NO CLASS THIS WEEK				
M_1	1	1		1	1	1	1
M_1B	1	1		1	1	1	1
M_2	1	1			1	1	
M_3							
M_4							
M_5 (Mentored week of 4/30)							
M_6 & M_6B	3	3		3	3	3	3
Total Number of Participants in Activities		34					
Non-Mentored People							
NM_1							
NM_2							
NM_3							
NM_4							
NM_5							
NM_6							
NM_7							
NM_8							

Table 19. Addyston UMC / TRAM Food Pantry participation

	Month of APRIL	Month of MAY
Mentored People		Handed out invitation to use food pantry April 15 & 17 along with invitation / brochure to attend church services.
M_1		
M_1B	1	
M_2	1	
M_3		
M_4		
M_5 (Mentored week of 4/30)		1
M_6 & M_6B		
Non-Mentored People		
NM_1		
NM_2		
NM_3		
NM_4		
NM_5		
NM_6		
NM_7		
NM_8		

Table 20. Money Made Easy, Budgeting 101 class participation - April 16th 6:30 pm

	Notified at Church April 8th or 15th	April 16th	Flyers put on table for GED class attendees and Food Pantry
Mentored People			
M_1	X	1	
M_1B	X	1	
M_2	X		
M_3	X	1	
M_4	X	1	
M_5	Not notified		
M_6 & M_6B	X		
Non-Mentored People	Notified at GED April 10 and 12		
NM_1	not in class		
NM_2	not in class		
NM_3	X		
NM_4	X		
NM_5	X		
NM_6			
NM_7			
NM_8			

Table 21. Parenting Workshop, The Discipline Solution participation
May 24, 2012 6:30 pm

	Notified at Church May 13 and 20	May 24th 6:30pm	Flyers put on table for GED and Food Pantry 5/9
Mentored People			
M_1	Invited on Sunday 5/13		
M_1B	Invited on Sunday 5/14		
M_2	5/15 dropped off info and talked about it		
M_3	Invited on Sunday 5/13		
M_4	Left message on 5/23		
M_5	5/12 said she would come		
M_6 & M_6B	Works cannot come		
	Churches inviting - St. Joseph Catholic Church; Oak Hills UMC		Ten people attended, ALL NOT mentored; two from non mentored people invited at GED; Six people as a response from other church invitations and flyers sent home from schools (910 flyers)
Non-Mentored People			
NM_1	5/15 gave info at GED	1	
NM_2			
NM_3	5/15 gave info at GED		
NM_4			
NM_5	5/15 gave info at GED		
NM_6	5/15 gave into at GED		
NM_7	5/15 gave into at GED		
NM_8	5/15 gave into at GED	1	

Table 22. Parenting Workshop, Conflict Resolution in the Home participation
June 7th 6:30 pm

	Notified at Church May 13 and 20 AND May 27th	Invitation for June 7th	June 7th 6:30 pm	Flyers put on table for GED and Food Pantry 5/9 through 6/6
Mentored People				
M_1	Invited Sunday 5/13	6/5 Invited		
M_1B	Invited Sunday 5/14	6/5 Invited		
M_2	5/15 Invited	6/6 invited		
M_3	Invited Sunday 5/13	6/5 Invited		
M_4	Left message	6/5 Invited		
M_5	5/12 would come	6/5 would come		
M_6 & M_6B	Works cannot come	6/5 Invited		
	Churches inviting - St. Joseph Catholic Church; Oak Hills UMC			Eight people attended, ALL NOT mentored; one from non-mentored people invited at GED; Seven people as a response from other church invitations and flyers sent home from schools (910 flyers)
Non-Mentored People				
NM_1	5/15 invited at GED	6/5 Invited	1	
NM_2				
NM_3	5/15 invited at GED	6/6 Invited		
NM_4		6/6 Invited		
NM_5	5/15 invited at GED	6/5 Invited		
NM_6	5/15 invited at GED	6/6 invited		
NM_7	5/15 invited at GED	6/5 Invited		
NM_8	5/15 invited at GED	6/5 Invited		

Table 23. ALPHA class participation (May 5)
Introductory Session Saturday 11:30am

	Distributed ALPHA cards and called to invite to the class week of 4/30	May 5th Introductory Session
Mentored People		
M_1	invited 5/1, said yes	1
M_1B	Invited 5/1, said yes	1
M_2	Invited 5/1, will try to bring spouse	
M_3	Invited 5/1, said yes	
M_4	Mentor invited on 5/2	
M_5 (Mentored week of 4/30)	Invited 5/1, said yes; would bring friend	
M_6 & M_6B	Invited 5/2; probably not	
Non-Mentored People		
NM_1	5/1 stopped at home and extended invitation	
NM_2	5/3 spoke on phone and invited him	
NM_3	5/1 invited at GED class - maybe	
NM_4	5/3 invited over the phone	
NM_5	5/1 invited at GED class - might also bring friend	
NM_6		
NM_7		
NM_8		

Table 24. ALPHA class participation (May 16 and 23) - Wednesday 2:00 pm

	Notes	May 16th Intro Session	May 23rd 1st session	May 30th 2nd session
Mentored People				Class Postponed
M_1	Invited on Sunday 5/13			
M_1B	Invited on Sunday 5/14	1	1	
M_2	5/15 dropped off info and talked about it			
M_3	Invited on Sunday 5/13		1	
M_4	Left message			
M_5 (Mentored week of 4/30)	5/12 said would attend	1	1	
M_6 & M_6B	Works cannot come			
Non-Mentored People				
NM_1	5/15 gave into at GED			
NM_2				
NM_3	5/15 gave into at GED			
NM_4				
NM_5	5/15 gave into at GED			
NM_6	5/15 gave into at GED			
NM_7	5/15 gave into at GED			
NM_8	5/15 gave into at GED			

Table 25. Does God Really Heal? class participation - Wednesday May 30, 2012

	Notes	May 30th 3:00pm	May 30th 6:00pm
Mentored People	Advertised on Sundays 5/20 & 5/27	No one came or signed up	No one came or signed up
M_1	Invited on Sunday 5/13		
M_1B	Invited on Sunday 5/14		
M_2	5/15 dropped off info and talked about it		
M_3	Invited on Sunday 5/13		
M_4	Left message		
M_5 (Mentored week of 4/30)	5/12 gave information		
M_6 & M_6B	Works cannot come		
Non-Mentored People			
NM_1	5/15 gave into at GED		
NM_2			
NM_3	5/15 gave into at GED		
NM_4			
NM_5	5/15 gave into at GED		
NM_6	5/15 gave into at GED		
NM_7	5/15 gave into at GED		
NM_8	5/15 gave into at GED		

Table 26. Getting Connected to God, prayer class participation Wednesday May 23, 2012

	NOTES	May 23rd 3:00pm	May 23rd 6:00pm
Mentored People	Advertised on Sundays 5/20		
M_1	Invited on Sunday 5/13		1
M_1B	Invited on Sunday 5/14		1
M_2	5/15 dropped off info and talked about it		
M_3	Invited on Sunday 5/13		
M_4	Left message		
M_5 (Mentored week of 4/30)	5/12 gave info		
M_6 & M_6B	Works cannot come		
Non-Mentored People			
NM_1	5/15 gave into at GED		
NM_2			
NM_3	5/15 gave into at GED		
NM_4			
NM_5	5/15 gave into at GED		
NM_6	5/15 gave into at GED		
NM_7	5/15 gave into at GED		
NM_8	5/15 gave into at GED		

APPENDIX G

END OF PROJECT SURVEY RESULTS

Mentored Families - End of Project Survey Results

SURVEY RESULTS	Strongly Disagree	Disagree	Neither Agree nor Disagree (N/A)	Agree	Strongly Agree
I feel the Mentor program and my mentor assignment is working				4	1
I feel participating in the Mentor Program and Church resulted in me being more involved in activities such as church services, alpha class, budget classes, parenting classes, etc.				3	2
I feel I am making progress on the goals I set in the Mentor Program				3	2
I made a change in my life (new employment, training in job skills, signed up or started educational classes, etc) based on my involvement in the Mentor Program			3	1	1
My housing changed based on involvement in the mentor program			5		
Because my kids were involved in Tutoring and after school programs they raised their grades Over one school year 2011/2012: (1) Increased Grades 2 F's, 3 D's TO 2 A's 3 B's (1) Improved Reading Grade F TO D (1) Improved Math Grade D to C+			2		3

SURVEY RESULTS	Strongly Disagree	Disagree	Neither Agree nor Disagree (N/A)	Agree	Strongly Agree
I attended a class (parenting, financial, Christian) and changed some behavior based on the class content IF Yes, what changed? (1) Money Made Easy - more conservative on spending; realized financial struggles "isn't just me". (2) Bible Study, ALPHA, Prayer Classes - changed to more Christian behavior (less arguing in home; stopped arguing with neighbors) and started praying together as a couple.			1	3	1
After being involved in the mentor program and church, I have more peace and contentment. I am less angry, frustrated, depressed, and/ or anxiety ridden.		2		1 (some) 1	1
Being involved in the mentor program, gave me someone I could turn to when I needed to talk with someone		1	1	1	2
The mentor program and church gave me "healthy" social interactions and fellowship with others		1		1	3
My mentor supported me when I needed emotional support			2		3
My mentor helped me access socials services or resources I needed to meet my goals			4		1
My mentor helped me stay focused on achieving my educational or job goals			2	3	

SURVEY RESULTS	Strongly Disagree	Disagree	Neither Agree nor Disagree (N/A)	Agree	Strongly Agree
Being involved in the mentor program and church makes me feel better about myself and my family				3	2
The thing I like best about the Mentor program is: (1) The structure given by the mentor and focus on improvement in lifestyle (1) Mentor has more access to "things" (jobs that pay for education; court maneuvering) (2) Healthy fellowship and social connections (1) access to someone to call and listen/provide emotional support (1) Focus on goals (1) access to information regarding higher education (search, application, financial aid) (1) the mentor understands and relates to my life experiences (addictions)					
Did any of the answers in your Initial Assessment change during the last two months? (In particular the Christian questions at the end) IF Yes, What? (1) acquired transportation; added watch and calendar to manage time (1) Found employment resulting in increased finances; adults started attending church weekly (children had been attending) (1) Earned GED; More hope and less negative feelings (1) Less Conflict in the home (1) experiencing less stress, anxiety, negativity				5	
What suggestions or improvements would you like to see at the church or in the Mentor Program? (2) Set structure and expectation that mentors and participants should get together at least one time per month; structure more social/fellowship activities where all mentors and participants can get together (e.g. picnic)					

APPENDIX H

FLYERS AND COMMUNICATION FOR ACTIVITIES

ALPHA, Prayer, and Healing Classes - Flyer

Do you need a
Better Connection?

HOW TO CONNECT WITH GOD!

MAY 23rd
WEDNESDAY 3:00 or 6:00 pm

DOES GOD REALLY HEAL?

MAY 30th
WEDNESDAY 3:00 or 6:00 pm

Next three pages are the front and insides of the Addyston UMC Brochure

Addyston United Methodist Church

Family Healing Center

A place to serve, a place to be served

Welcome!

Grow with us

Kids love it here

Service Times:

April 22, 29 & May 13, 20, 27 | 10 am Traditional | 11:15 am Contemporary

May 6th Confirmation Sunday | 10:45 am All Church Service
(Fellowship Dinner followng service)

Join us on Sundays!

Phone: 513-941-6034
www.addystonumc.org
218 Main Street Addyston, OH 45001

Look what's going
on inside

IN NEED OF FOOD?

THE FOOD PANTRY

The Pantry is open

Mondays & Thursdays 1:00 - 3:00 pm

(Residents Addyston, North Bend, & Cleves)

GROW WITH US!

ADULT BIBLE STUDY

Looking for a Prophetic Word? Wednesdays 7:00 pm

Men's Group   Wednesdays 7:00 pm

HEALING AND WELLNESS

Your Spiritual Action Plan   Tuesdays 10:00 am

THE PRAYER CONNECTION

Date/Time TBD

EXPLORE THE MEANING OF LIFE

THE ALPHA CLASS   Date/Time TBD

CALL FOR MORE INFORMATION OR

TO REGISTER (513)941-6034

THE EDUCATION CONNECTION

TUTORING TUESDAYS 4:10 - 5:15

Whiz Kids: Tutoring for Grades 1 - 4

Homework Club for Grades 5 - 8

(during school year)

GED PROGRAM

Tuesdays 6:00pm - 8:00 & Thursdays 5:00 pm - 7:00

(now through June 28th)

JUST KIDS!

KIDS TIME

KIDS Club   Sundays

During 11:15 am Contemporary Service & 10:45 am All Church Service

KIDS Journey   Wednesdays 4:30 (Grades 4-7)

KIDS Choir   Wednesdays 5:30 (Ages 6+)

VACATION BIBLE SCHOOL (VBS)

Monday, July 9th - Friday, July 13   10:30 am - 1:30 pm
Lunch provided

COMPUTER CAMP (ages 9 - 13)

Date/Time TBD

Looking For A Prophetic Word?

Explore The Prophets

Wednesdays 7:00 pm

JOEL   The Prophet of Pentecost

JONAH   God's Concern for the Gentiles

AMOS   Famine - Starved for the Word

HOSEA   Redeeming Love - God's Faithfulness

MICAH   Obedience - God's Requirement

ZEPHANIAH   Vision - God's Vision for a New World

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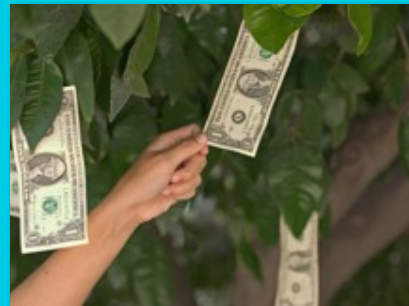
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Thursday, May 24, 2012   6:30 - 7:45
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